

THE  
**Juvenile Instructor**

VOL. 62

NOVEMBER, 1927

No. 11





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### THE JUVENILE INSTRUCTOR, Vol. 62, No. 11

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## The Juvenile Instructor Cover Picture

### Golden Glow

*From the Original Painting by E. Pritchard*

Days' farewell to Earth in one final blaze of glory before jealous Night shrouds the sky with her royal robes is here portrayed with a brilliant ease of execution.

The fine treatment reveals the reverence of a nature lover; the trees extending their limbs in silent supplication, and the crystal clearness of the steam reflecting the clouds that, like pagan prayers, rest on the sun-god's altar.

Mr. Pritchard has done much studying abroad and the colorful note of the Venetian school is found in most of his work

## THE WESTERN PIONEER

By M. A. Stewart

Where Zuni reigned in days gone by,  
And cities splendid rose on high,  
Lie now in ruins—all.  
War, vexed with desolating scourge,  
Swept his realm with resistless surge;  
Till where his far-famed temples rose,  
And treasured millions did repose,  
The White-Man built his home.  
High Aztec glory found in dust,  
Mute monument to pride and lust.

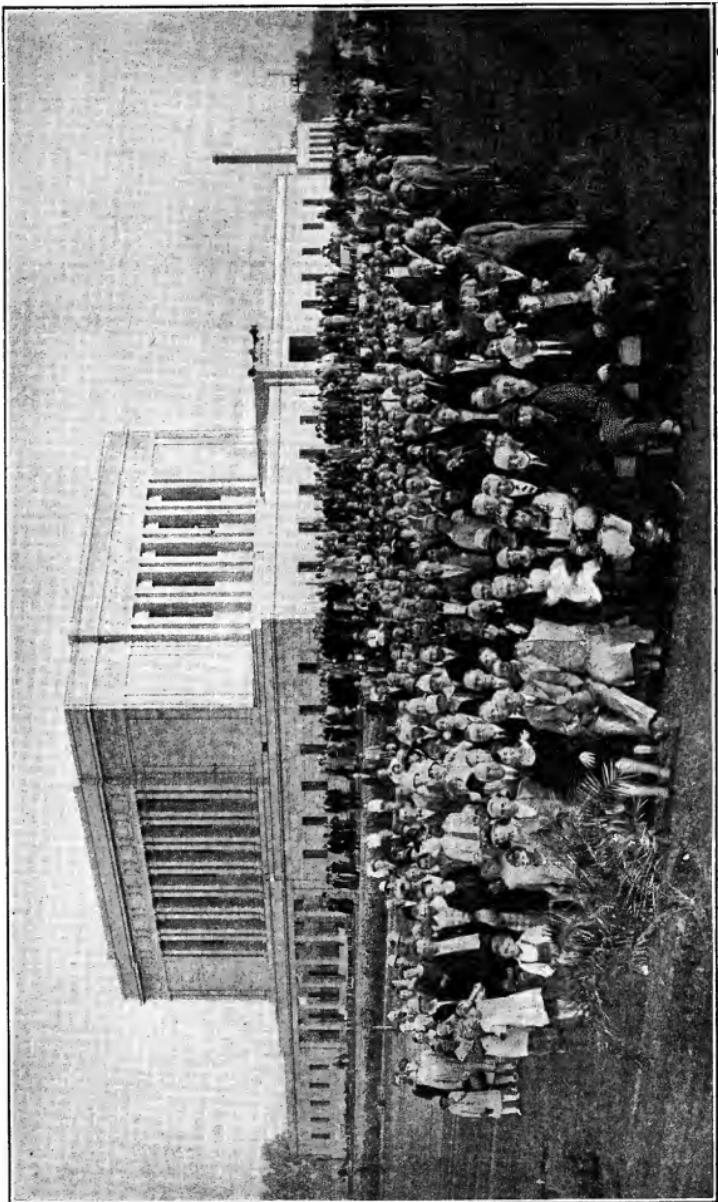
From virgin snow in mountain dell,  
The ancient rivers feed, and swell  
Until they overflow.  
And e'er since Zuni's voice is hushed,  
Have swashed their banks as on they  
rushed;  
While out for miles, on either side,  
The thirsty land for moisture cried.  
Nor cried, at last, in vain,  
For in that call from Mother-Earth,  
A western empire found its birth!

With visages begrimed and tanned,  
The Pioneer trekked through the land,  
In Nature's solitudes.  
Anear her streams their sick they nursed,  
While man and beast did slake their thirst.  
And in this land where streams are few,  
They builded better than they knew,  
The ancient Aztec's plan:  
Conserved the water, as of yore,  
In mountain lakes—their reservoir.

Here flowers, fruits and fields of grain,  
Now sing their songs with sweet refrain,  
Where once were arid lands.  
Here Sons-of-Toil for homes find room,  
And desert lands are made to bloom;  
Till where there was but cactus yield,  
'Tis now o'erspread with meadow-field,  
Where sheep and cattle feed.  
And where the screech-owl's home was  
found,  
The lyric song-birds now abound.

What change is wrought o'er all these  
lands,  
Infested long with Indian bands  
In deadly strife and war?  
Today all bide in peaceful rule,  
The Red-Face maiden teaches school.  
Her brother clad in uniform,  
Imbued with patriotism warm,  
Guards now our country's flag;  
And fondly holds in memory dear,  
His faithful friend—the Pioneer!

Let banners flame! Let praise be sung:  
In every land, in every tongue,  
To thee—O Pioneer!  
Whose mighty faith and ceaseless toil,  
Spread water o'er the slumbering soil!  
Let mountains shout! Let forests sing!  
Let valleys with sweet music ring!  
Let hills and plains resound!  
And praise thee more each passing year,  
Thou brave, courageous pioneer!



Presidents Heber J. Grant and Anthony W. Ivins, with leading authorities of the Church of Jesus Christ of Latter-day Saints, and their wives, at the Arizona Temple at Mesa, Arizona. Dedicated Oct. 23rd, 1927.



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## The Arizona Temple Dedication

By Susa Young Gates

No more inspired and beautiful dedicatory service has attended a Temple opening, in the memory of the writer (who has been privileged to be present at the St. George, Logan, Salt Lake and Cardston dedications) than the one so recently held in Mesa, Arizona. The loveliness of the green gardens and lawns with the over-arching deep blue sky formed a fitting background for the white poem in stone and marble which is called the Arizona Temple.

Tens of thousands gathered for this occasion. Nearly all of the General Church Authorities with their wives were there, while Stake and local officials and Saints from all the surrounding states and territories attended one or more of the ten sessions held.

The music was exceptionally fine. Sunday morning, three hundred singers from the two Los Angeles Stakes, led by Chorister W. C. Salt, sang Evan Stephens' "The Vision" grouped, as they were, on the roof of the Temple Annex. Twelve thousand people sat or stood around the Temple in the morning light, while thousands more heard the thrilling strains from the many broadcasting stations, in ward meeting-houses in Phoenix, Mesa, and in far distant points clear up to the heart of Utah's vales.

The various stakes were accommodated, each in specially arranged sessions, for it was impossible to

seat a tithe of the Saints who gathered in the Temple halls, all at one time.

President Heber J. Grant was filled with the Spirit of the Lord during each and every session; and those who attended all the meetings found new enlightenment at each recurrent reading of the eloquent and inspired dedicatory prayer. No less inspired was his First Counselor President Anthony W. Ivins, while each and every speaker, and those who opened and closed the services, imparted to the listening multitude the glow and fervor of the Holy Spirit.

All the choirs which sang during the services were good. The singing of the Lamanite Choir was the beginning of the fulfillment of dreams and prophecies uttered centuries ago. Both from Juarez and from the Lamanite Choir in Mesa came the songs of faith and triumph for the oppressed branch of the House of Israel.

There was one touching incident happened during the Lamanite service which made an indelible impression upon all who witnessed it. Just after the Lamanite service, all the Indian Sunday School children belonging to the Boy Scouts, in their uniforms, and the Indian Bee-Hive girls dressed in white were ranged around the upper balconies of the main hall and along the edges of the stairways, their walled back-

ground being the painted Lamanite groups in the main hall. Their impassive countenances, their perfect silence and reverential attitude brought back the stories in the Book of Mormon concerning Helaman's young men who had been so carefully taught by their good mothers. These were the youthful singers, also, who made music in the choir service.

The exhortation by the Lamanite Elder, E. O. Santeo, was given both in English and in the Indian tongue.

A circumstance was related by Bishop Asa Y. Tiffany, who presides over the Lamanites, of the indomitable faith of that pioneer Mesa Lamanite convert, Brother Valenzuela, who had clung to a prophetic promise made to him years ago, that he should live to see a Temple built in that land, and he had lived through the dimming years of age and infirmity, still waiting, waiting for that promise to be fulfilled. When the Temple was finally planned, the site dedicated, the foundation dug, the walls laid, his faded eyes looked out over the plain, waiting, waiting. At last the snow-white walls, the pillared halls,

were crowned with the stately roof-tree, the miracle was wrought, and the tired old Chieftain laid down his life-burden, whispering, "It is finished!"

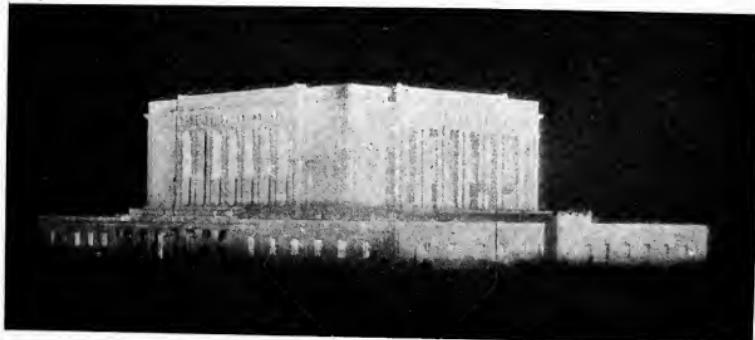
The children of Zion may rejoice, for this has been even as the beloved leader, President Anthony W. Ivins declared, a new epoch in the history of the Church, and of the world.

"And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, "Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph, "And behold this is the land of your inheritance; and the Father hath given it unto you."

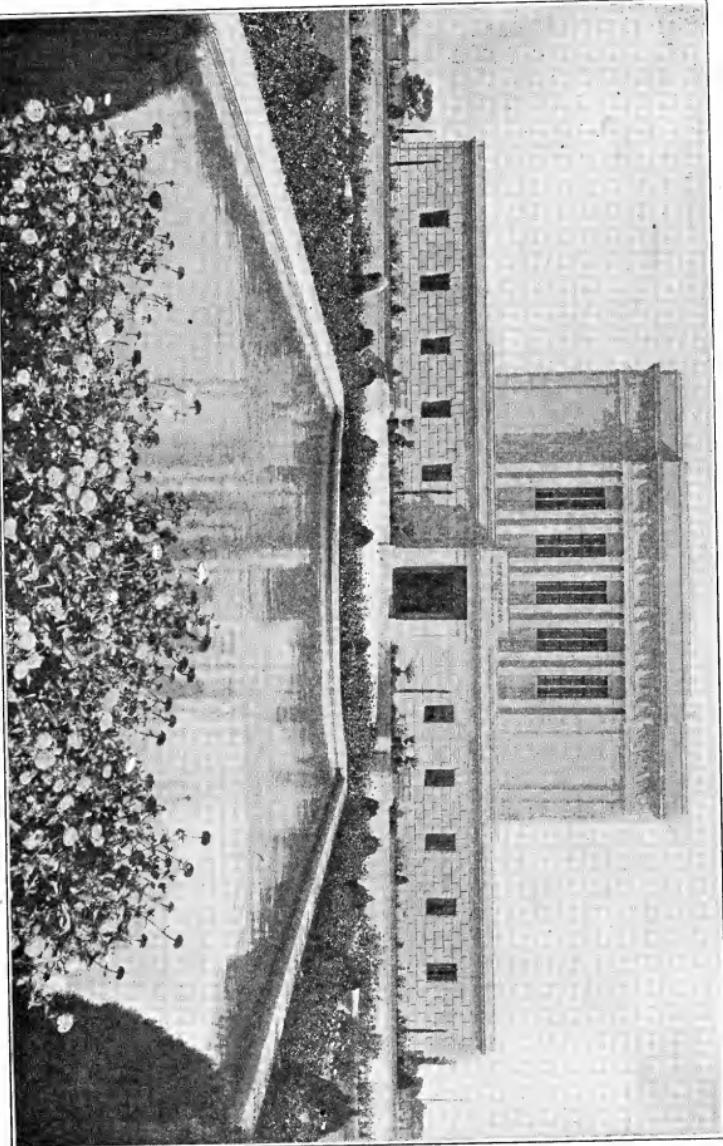
The hospitality of the people of Mesa and surrounding towns, counting Mormon, Jew and Gentile, was of the warmest kind. Homes of all the people, without regard to religious affiliations, were thrown open to the visitors, and the housing was eminently satisfactory. A sweet and peaceful influence, even upon the streets, was noticeable and everyone was happy and joyful.

#### TEMPLES

The Church of Jesus Christ of Latter-day Saints proclaims that it is the possessor of the Holy Priesthood again restored to earth, and that it is invested with Divine commission to erect and maintain Temples dedicated to the name and service of the true and living God, and to administer within those sacred structures the ordinances of the Priesthood, the effect of which shall be binding both on earth and beyond the grave.—James E. Talmage.



A NIGHT VIEW OF THE ARIZONA TEMPLE



THE BEAUTIFUL LATTER-DAY SAINT TEMPLE AT MESA, ARIZONA, IN ITS OWN GLORY

## The Sunday School as an Educational Institution

*Remarks made at the Deseret Sunday School Union Conference, held in the Tabernacle, Salt Lake City, October 9, 1927.*

### WHAT THE SUNDAY SCHOOL IS DOING FOR THE DEAF

*Catherine Crawford*

I am standing before you tonight as a representative of the Sunday School of the L. D. S. Branch for the Deaf at Ogden, Utah. This Branch was organized in 1916 and was provided by the Church of Jesus Christ of Latter-day Saints with a meetinghouse at a cost of \$15,000.00. Insofar as we know, ours is the only Church in the world that has built a meetinghouse solely for its deaf members.

Besides carrying on Mutual and Priesthood activities we have an excellent Sunday School of about seventy members who are taught the Gospel. The Superintendent and all officers and teachers, except two, are deaf. You perhaps would like to know how we teach the deaf. I will try to tell you.

There are four ways of communicating with the deaf. These are: By signs, by finger spelling, by writing, and by speech and lip-reading. The sign language, formerly the chief means of communication, is not used today in the best schools of America except in singing, interpretation of lectures or sermons, and in social and other activities outside of the school-room. The reason for this is that signs are a hindrance to the acquisition of good English and often to exact understanding. But in song and sermon, this language can be used very effectively. The deaf love it, and nearly always use signs in intercourse among themselves. Sister Lillian Cole will illustrate the use of the sign language in her interpretation of the song to be sung

by the blind girls of our Sunday School.

Finger spelling is like spelling on the blackboard, except that it is much more quickly done. This means of communication is used by the deaf everywhere, both in and out of the classroom, as is also writing.

But the most prized and difficult means of communication of all is that of speech and lip-reading. Most deaf people learn to talk only after years of effort. Some never learn. But only deaf persons of normal minds can learn, effectively, to read the lips or the movements made by the mouth in speech. To do this they must learn the positions of the lips, tongue, and teeth for every sound and combination. It is slow work but can be done if sufficient effort is put forth. All hard of hearing people ought to study lip-reading. It would be a great aid to them.

Understanding the language of the deaf, a teacher proceeds to put over the lesson in about the same way as does any other teacher. And please get this: Deaf boys and girls live in the same world with you. They think, feel, and hope as you do. Treat them as you would treat one another. Give them a chance to earn a livelihood. Go out of your way to talk with them. They will understand you and will honor and love you for your effort. I am deaf and I know how hard the going sometimes is. And when the deaf become members of your ward, give them Church duties to do. But for the opportunities afforded me at the Branch for the Deaf I would have known but little of the Gospel and might have lost all interest in it. But

as a teacher, a pupil, and officer, I have learned of its beauties.

I bear you my testimony that I know the Gospel is true and that, through its influence, I have gained a fuller understanding and love of people and become a better woman than I otherwise might have been had I never understood its meaning. I ask God to bless us in the name of Jesus Christ. Amen.

#### WHAT THE SUNDAY SCHOOL MEANS TO ME

*Tessie Newton, of the Sunday School for the Blind*

To me Sunday School is the biggest factor in the functioning of the Gospel in my life. It has afforded opportunities for service. It has offered testimonies which have strengthened my faith, and has created within me a determination to do my best to follow the teachings of the Gospel. Sunday School workers aim to interpret the principles of the Gospel in a clear, understanding manner, and to teach those things which help to build noble characters. I may not remember many of the actual lessons taught by my teachers, but the influence their personalities and examples have had upon me will remain with me always.

Our Sunday School training offers truth, the key to knowledge, and the latter leads to salvation, providing we use it to our advantage. The knowledge of the most value is that which may be of use in our immediate lives, and that which may be applied no matter what our circumstances. There should be cooperation between the home and the Sunday School. Where cooperation is lacking the spiritual training is often neglected and the child becomes indifferent just at the time when Sunday School work is of most importance to him. Where there is cooperation the child is happy, and the desire to serve God takes root and at

last finds a channel in which to work, thus becoming a reality.

One of the greatest testimonies I ever received was through the power of the Priesthood. I had been studying of the power and authority of the laying on of hands. At that time I had a very dear friend in the hospital. All odds were against her recovery, and it seemed as if our Father must take her home. We called in the Elders to administer to her, and when they had done so, a glorious feeling surged within me. From then on my friend's condition improved, and it was but a short time until she was home. This incident, in connection with my Sunday School work, enabled me to understand more clearly than ever before the mighty power of the Priesthood.

We cannot estimate the value of the Sunday School. It is not only a school for spiritual training, but an educational institution as well. If we are willing to energetically support it, and to do our best to reap something of benefit from every lesson, we shall become better prepared mentally, spiritually, and physically to carry on our mission here. For two years I have had the privilege of teaching a Sunday School class. It has been my desire and aim to be to that class what my teachers were to me.

You would perhaps like to know how the blind prepare their lessons or read. For this purpose a system of dots, called Braille, is used. That which you read with your eyes, we read with our fingers. On this canvas we have tried to illustrate the Braille. The dots which you see are just about a thousand times as large as those we read. We have written here the sentence, "The Lord is my Shepherd." The government of the United States appropriates a sum of money for the printing of Braille books. These books are very expensive. The Bible you have in your home, when printed in

Braille, is embossed in 19 volumes and costs \$157.00.

The publishing house in Provo, under the direction of brother Albert Talmage, is doing a wonderful work for the blind of our Church. Each month a little magazine, containing some of the finest sermons given by our leaders, is sent out. We also have a few selections from the Book of Mormon and the Doctrine and Covenants and a collection of hymns from the Sunday School Song book. These are the only Church works we have, but we are very thankful for them.

I ask our Father to bless us at all times, in the name of His Son Jesus Christ. Amen.

#### "WHAT SUNDAY SCHOOL TEACHING HAS DONE FOR MY PEOPLE"

*By Moroni Timbimboo, of Washakie Sunday School*

My brethren and sisters, co-workers in the great Sunday School cause: I am thankful to be here with you and desire that the Lord will bless me with His Spirit, while I attempt to tell you "What Sunday School teaching has done for my people."

There has been a Sunday School in our Ward for a number of years. It is made up mostly of Lamanite Saints. It is conducted just as all Sunday Schools are in the Church. The outline given by the General Authorities of the Sunday School is followed in our class work.

Through the work of the Sunday School, a great change has been made in my people. In their native state, they had many peculiar beliefs. One was a belief in a God whom they called the Great Spirit. Their belief in the Great Spirit was based upon superstitious traditions handed down to them by their forefathers. Their worship of the Great Spirit was characterized by fear instead of faith, hope, and love.

Now my people have a clear concep-

tion of God. They have been taught by the Sunday School that God is a personal being, that He formed the earth for us, His children. They have also been taught that out of His great love for us, He has given a plan of life for us to follow which will bring us back into His presence. As a result of these teachings, my people have great faith in God. They are striving to obey His commandments and merit the blessings He has promised the righteous.

One commandment in particular which they are trying earnestly to obey has made a noticeable change in their manner of living. It is the commandment, "*Remember the Sabbath day to keep it holy.*" Before they were blessed with a Sunday School, every day of the week was the same to them. They spent their entire time doing things they enjoyed doing. Such as hunting, fishing, horse-back riding, gambling, and forms of dancing. They also spent much of their time telling interesting experiences and retelling traditions. Through the Sunday School they have been taught that *one day out of seven should be a day of rest, a day of worship.* Now, my people observe the Sabbath day, they rest from their work, they meet in Sunday School and Sacrament meeting to worship God, and try to faithfully keep the Sabbath day holy.

The Sunday School has been a great help to my people in giving them a knowledge of their origin. In their primitive condition, they knew very little of their origin. In Sunday School they have studied the Book of Mormon, and from it they have learned who they are, where they originated, and that they are a chosen people; that *some time they will be a white and delightsome people.* This knowledge given to my people by the Book of Mormon adds greatly to the faith of my people. It acts as a stimulus to righteous living, and gives them hope for the future.

There are a great many other ways

in which the Sunday School has helped my people but it is impossible for me to tell you of them in the time allotted to me. But in considering the things I have mentioned that the Sunday School has done for my people, it would be a difficult task to measure the good it has done.

My people are grateful for the Sunday School, and the Church and I sincerely pray that the Lord will bless and inspire the leaders of the Church and of the Sunday School in their efforts to promote righteousness in the earth. I pray for this blessing in the name of Jesus Christ. Amen.

## Dispositions and Health

By Elizabeth Cole

"How to Start the Day Wrong"—we've all learned ways of doing that—dropped a spot of egg on a clean suit, missed the streetcar or the best train, forgotten to take important papers. All kinds of little petty things can make the best-natured among us start the day wrong. And from then on everything else goes wrong. Irritability, discontent and complications seem to follow. And why? Because we've let a little thing upset us. Our dispositions have had a pin stuck into them and that pin goes on tormenting. Enough pricking pins may do really serious damage.

A sense of humor often saves the day. But a sense of humor is incompatible with a nagging pain or a constant weariness. Even the worry that something *may* be wrong sours the milk of good cheer in most of us. Certain great ones of this earth, like Helen Keller, succeed in keeping sweet in spite of ill health, but for most of us, a good disposition bubbles up only out of a healthy body and a healthy mind.

Have you ever gone about your business with a tormenting pain or a tired feeling and found that you snap at your fellow workmen and your friends and say things you don't really mean? You sometimes quarrel with your superior, or exaggerate wrongs, real or fancied. Sometimes this re-

sults in the loss of a job. Unrest and trouble in factories, offices and homes are many times traced to the fact that physical fitness is not made the fundamental asset. When a person's physical condition is out of tune his mind will not play harmoniously, so that if sudden trouble comes he is unable to meet it rationally. Whereas the healthy man seldom harbors a grievance and can look at the world sanely and optimistically.

Your days will start right if you know how you are physically. Have you had a good overhauling recently so that you *know* there is nothing the matter with you? Let your family physician look you over. Let him tell you whether you are eating the right food. He will remind you that you need eight hours' sleep with plenty of fresh air in your rooms. Probably he will ask if you are getting some exercise every day and if your are keeping your body clean inside and outside with water?

Periodic physical examinations are urged as part of the educational campaign carried on by the National Tuberculosis Association and affiliated associations throughout the country. Their aim is to eradicate tuberculosis by teaching healthy daily living, and their work is supported by the penny Christmas seals sold in December.



*By Harold H. Jensen*

### Maria Y. Dougall

Utah has some wonderful women, many of whom are still living. The writer intends featuring a number of articles that tell of the life's work of these women, some of whom figured prominently in pioneer life, growing up with the state of Utah.

Among these is Maria Young Dougall, daughter of President Brigham Young and Clarissa Chase, who was born in Salt Lake City, Dec. 10, 1849, two years after the pioneers came. Sister Dougall is one of the most charming personalities one could meet. One characteristic of the Young's, well worth mentioning that Sister Dougall possesses, is worth patterning after, that is always speak well of everyone. Her motto could be termed "if you can't say anything good about a person do not say anything bad."

But on with the story. Introductions are hardly necessary in this case, for hundreds know Sister Dougall and her worth.

In brief, Sister Dougall said, "I was born in what was called the 'Old Log Row,' where now stands the Eagle Gate apartments. My mother died when I was just eight years old, and my subsequent training was under the judicious care of Zina D. H. Young. My first recollection is of our early home, for my parents had moved out of the Old Fort, and the White House, the official residence of my father, then Governor Young, was in course of erection. We did not have the luxuries of today, though we did have a good school. My father had a family school. About 75 attended, mostly his children and grandchildren, although the families of Heber C. Kimball and Daniel H. Wells also came. We were taught the three 'R's' and grammar and spelling. The desks were home-made at

father's carpenter shop. My desk I still prize, and is housed with the Pioneer Relics at the State Capitol.

"We went to Church with our parents in the Bowery and old Tabernacle.

"I can also remember Indians visiting father, whose plan was 'it is better to feed them than fight them.' I recall one winter Chief Atapeen and his wife lived in a little adobe house, formerly a shoe shop in the rear of father's yard. The Indians used to come down to Main Street, then called by some 'Whiskey Street,' light a bon fire and give dances singing 'ha ya,' 'ha ya.' They were friendly and never harmed us.

"I think also of our family prayer meetings. Each evening the bell would ring and the families would assemble in the Lion house, and father would



MARIA Y. DOUGALL

lead in prayer. Often his apostles came with him, for in those days most of the council meetings were held at night, as many of the brethren worked in the daytime.

"The majority of father's family lived in the Lion House, although two families lived in the Beehive House. The Amelia Palace, was not built for President Young's wife 'Amelia,' but was the Gardo House, built as the office for President Young where he might receive visitors and have larger quarters.

"My father was anxious that his family set the example and wanted all to 'retrench.' That meant not to follow the pattern and styles of the day, but to dress, act and dance properly. To accomplish this he organized in his own family, in the parlor of the Lion House, the Retrenchment Association, Nov. 28, 1869, with Ada Y. Empey, president; Emily Y. Clawson, Zina Y. Williams, Caroline Young and myself a counselors. I can well remember our long full skirts, some ankle length, some with trails that dragged in the dirt. Long sleeves and high necks. Also our 'Linsey Woolsey's,' as we called our home made cotton and wool dresses, home-spun. Father had his own weaver, John Lyon, and the weave room often turned out plaid and patterns that our mothers designed.

"We also had our own dancing school, under the direction of Henry Maiben, cultured Englishman, who taught us the waltzes, square dances and fancy numbers of his own origination. We had parties and invited our friends, but always had a select crowd. Father's office force, many of whom were musicians, organized what was known as the 'Shanghai Band.' I remember H. K. Whitney played the flute, John Mills the violin and 'Billie' Foster, the accordian. We were not allowed to wear the frills, full overskirts, Parisian bends and pinch backs, that others wore at dances, but our clothes were beautiful, though plain.

"The Young Ladies' Mutual Im-

provement Association is an outgrowth of the original Retrenchment Association. At its organization, in 1877, Elmina S. Taylor was chosen president. I was chosen first counselor in place of Margaret Y. Taylor who resigned. Martha H. Tingey, the present president of Y. L. M. I. A. was second counselor. In 1879 I was made president of the 17th Ward Y. L. M. I. A.

"I have not taken active part in women's politics, though I went on four different occasions to the conventions of Council of Women, and also the Suffrage Convention held in Washington, in 1887. I well remember how Utah was the second to grant suffrage to women, Wyoming being the first. This state has always given women a fair deal and they have been partly responsible for its growth. I also assisted Isabella M. Horne in establishing the 'Women's Co-op.' and helped Emmeline B. Wells start the Reaper's Club. With Annie Hyde, organized the Daughter's of Utah Pioneers and have worked in every organization.

Today, I think, the war has made a change in women. During that period they were called to do men's work and many think themselves independent. Often I sit and watch them pass in the morning and cannot help but note the change in dress and manner, yet there are just as good girls in the world as yesterday, although I think a woman's first place is in the home. Early marriages are discouraged today, though at 18 I married William B. Dougall and never regretted it. I have been a widow for 14 years and Temple Work has helped pass away the time, though for 33 years I have been a Temple worker.

In looking back I still think the home is the place. Among my happiest days were spent in the Lion House. I cannot remember any serious quarrels. Our families helped each other, for in unity there was strength."

## God is Good, and All is Well

By *Martha Cox*

President Heber J. Grant in his speech before the Sunday School Conference, April 3rd, referred to the influence that many of our L. D. S. hymns have had upon the lives of men. I did not have the privilege of hearing his address, but on reading the published account of it I recalled the story of one L. D. S. hymn that the angels of heaven have sanctified and the name of which I would give much now to know. The story of this hymn I consider well worth the telling.

In the year 1861 or 2 George Newland and wife received the Gospel in England and soon thereafter started for Zion. On arriving in the United States they remained for awhile in Boston, Mass. Here Brother Newland died. His wife, Mary Ann Newland, with her two little girls, eight and six years of age, continued the journey to Utah. In Missouri she was picked up by an emigrant train sent out by the Church in Utah to help the poor Saints to Zion.

The hard days of travel proved too severe for the older girl and she became very ill.

One evening while crossing the plains of Kansas a furious hurricane bore down upon the wagon train. Through the afternoon Sister Newland had watched her little daughter with a dreadful fear gnawing at her heart, a fear that the little creature was slipping away from her into eternity. But when darkness came on only by the sense of touch could she know that her child was dying and 'twas by that same sense she realized that the little girl was speaking to her, for no light could she have in that raging storm. But all her efforts to hear the precious words were vain because of the screeching and roaring of the tempest which every moment threatened to tear the canvas coverings from over their heads.

In those moments of great trial she felt her reason was tottering on its

throne and this thought of insanity increased the horror of her situation. In her anguish has knelt upon the pallet where her child lay. She pleaded with the Lord that she might hear the words of her child and that she might retain her reason. As she ceased her supplication she heard the voice of the little one singing—singing the words of an L. D. S. hymn that they both used to sing with the elders in England. Above the roar and crash of the warring elements she heard every word clearly and distinctly and the influence that accompanied the singing of that hymn was wonderful upon that mother. With it had come a strong comforting assurance and as the spirit of the child floated out on the last words of the hymn she fell upon her knees again before the Lord in gratitude for the manifestation she had received from Him. Without a groan she straightened the body of the little girl upon the rude pallet and kept her watch in peace.

As the night advanced the storm abated some and she sought the captain and made known her condition. Then came the immediate preparations for a burial. The kind sisters of the company came in and rendered all the aid it was possible to give and when daylight approached the body of the child was carefully wrapped in blankets and laid in the coffinless grave. All this she experienced with calmness and when the ground and the precious clay it held had been dedicated to the Lord she turned toward the west with the refrain in her heart that "God is good and all is well."

The writer became acquainted with Mary Ann Newland soon after her arrival in Salt Lake and at that good woman's request wrote this story of her experience for her. At the close of the writing she said, "Now write my testimony: No matter what sorrow and suffering I may be called to endure for the Gospel's sake I know this; 'God is good, and all is well,'"

## A Night's Experience on a Samoan Trail in the Forest

By John Q. Adams

On the island of Upolu the interior is, for the most part, badly broken up into volcanic mountain formation, high, irregular, sharp and steep. A trail or so bisects the island its narrow way—mere winding, tortuous brush-paths of the generations past that meander crazily about precipices, across chasms, over tyranical lava stones, and in the densest of tropical forests, where the sun's rays pierce not. One plunges into the green vegetable sea at the outset, to see and be seen no more until he emerges at the opposite beach—two shore lines separated by the island's waist of a dozen miles girth.

In the year 1918, Elders G. H. Hale and C. Nuttall left the village of Siumu, on the Falealili side of the island, to fill an Elder's meeting appointment. No road, as now, connected that place with Apia, and as the journey began on Friday, the universal Samoan work day when all Samoa goes back to taro and banana patches to a heavy day of planting and weeding, no meal was possible until late in the day. A mile walk out of the way to a small trading station found the extra exertion fruitless, as the owner was absent, and a few bites of half-spoiled coconut drying in the sun and a drink of water was the only fuel to set to motion the human machinery for its severe coming test.

At four p. m., rather a late start for the ordeal so soon to follow, the forest shade was entered. With not more than two-thirds of the upward mountainous crawl completed, the dense day-shade was replaced by the impenetrable opaqueness of night, with an accompanying downpour of rain. By now the muddy section of the trail was reached and but one alternative lay open—get down on hands and knees and feel every inch of the elusive trail as the weary travelers crawled thus at snail's pace toward the summit.

Elder Nuttall lost a shoe in the ad-

hesive slime and presently lay down within half a mile of the spring that bubbles out near the top—exhausted. Elder Hale struggled on, attained the goal, was revivified by a long draught of spring water, and calling to his companion, but receiving no response, he again crept that distance of extreme punishment and helped him to the top. They were under the necessity of continually talking back and forth to keep together, so dense was the blackness and so heavy the storm. Finally both made the spring.

Now for the miraculous. Elder Hale, by providence or accidentally, more probably the former, glanced toward the tree tops not far away and a spark appeared to his incredulous sight. His companion refused to accept it as more than a great tropical firefly, but impelled to investigate, Elder Hale made his way to the base of the tree, and thence up its trunk with great difficulty. It seemed to be but a bare, tall stump, and coming to its crest, he was suddenly confronted with a tiny flame! Calling to his companion, the latter opened the pack and secured a few dry tracts, and from these fire was, after some effort in the rain, communicated to wet brush below, and a cheery glow proceeded in short order from a big bonfire lighted at the base of the tree, itself ablaze by now from root to top. In this welcome warmth, for soaked clothing clings disagreeably to chilly bodies even in the tropics, the saturated clothes were dried comfortably and the smoke kept the hordes of ravenous bush mosquitoes away the balance of the long wakeful night. The rain also ceased as the hours wore on.

Now, incredulous reader, whence came the initial ignition and why so providentially placed in the direct path of the two sufferers at the most opportune moment possible, and how could a soaked stump burn in such a night of cloudburst?

# Editorial Thoughts

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - NOVEMBER, 1927

## The Church Sunday School

The delay in mailing this issue of the Juvenile Instructor has been caused by the important changes which have been proposed by the Council of the Twelve in our Sunday school courses of study, an announcement of which it was necessary to print in this issue.

In the Superintendents' Department will be found the letter of the Council of the Twelve to Stake Presidents

announcing the changes and there also is published the bulletin sent out to stake Sunday School Superintendencies by the General Board in which the new courses of study are named. In the various departments preliminary announcements are made, giving brief outlines of the courses to be pursued. The January lessons in detail will follow in the December Juvenile Instructor.

Sunday School officers and teachers should not get uneasy over this new movement. There will be no radical revolution in Sunday School work. The inspiring general sessions will be held as usual and the changes in departments and texts should be made without any difficulty. All should run smoothly and harmoniously in this forward movement; and Sunday School workers are expected to keep in step with the onward march of the great Church Sunday School.

## ATHEISM AND THE MOVIES

That a nation-wide effort to saturate college students with Atheism is in progress is freely admitted by Charles Smith, President of the American Association for the Advancement of Atheism, with headquarters at 119 East 14th Street, New York City. The society is concentrating its efforts to the converting of college undergraduates to Atheism, and, unbelievable as it may seem, it is admitted that every college of any importance has an organized "Damned Soul Society" organized by students chosen by the Atheists' organization. Students reporting at headquarters have stated that the movement was growing by leaps and bounds and that not alone Atheism but Socialism and Commun-

ism are being pounded into the students by subtle, outside propaganda.

The Society seeks to discredit the Bible; it issues collections of passages from the Scriptures and cartoons intending to bring the book into disrepute. Its aims are purely destructive, as the following from its own advertising shows:

"In prosecuting its work which shall be purely destructive, the Society shall operate as a wrecking company, leaving to others the designing and establishing of the new order."

The Society, through its President, Mr. Smith, recently protested against the production of a motion picture called "The Godless Girl," to be produced by Cecil B. De Mille, exposing the insidious propaganda to which the students are subjected, and the replies of Mr. De Mille and of Will H. Hays, head of the Motion Picture Industry of America, make good reading. Mr. Hays says:

Building upon their faith in a Creator, and in a God of justice and mercy, men have established certain codes of conduct, pursuance of which tends to develop the happiness, peace, and comfort of their fellow men. These codes, these thoughts, are inseparable from religion, and rather than see the motion picture, by the elimination of God from it (which would be utterly unnatural) used to discourage the religion from which these ideals or right living and of right think-

ing spring, I would prefer to see the motion picture utterly destroyed.

The motion picture, I may add, is concerned with drama, and drama is concerned with whatever man does. Potentially, everything touching man—his thoughts, his ideals, ideas, aspirations, his ambitions—is motion picture material. To ask us to eliminate God and man's belief in God, therefore, is to ask us to eliminate one of the most profound urges in man—the spiritual urge. Such is unthinkable.

In fact, to ask us to eliminate God from motion pictures is equivalent to asking that sunshine be barred from the playgrounds where emaciated, ill-kept children of the tenements find moment's respite of happiness. It is equivalent to asking us to blot the stars from the heavens because men may look at them and dare to ask themselves as Napoleon did of his fellow voyagers into Egypt, "But who, gentlemen, made all those?"

We could not do it if we wanted to. God is in every art, in every laudable ambition, in every worthy achievement. God is in laughter and in drama and in beautiful landscapes, and it is in a genuine spirit of reverence that I state that God is in our wholesome pleasures and our wholesome entertainment.

The motion picture industry has not been without its faults. Mistakes have been made and will be made. But it is today, and will ever be, the hope and desire of those of us who have at heart the best interests of the industry and of the great public whose servants we are, to make this industry more and more the ally of good citizenship with respect for the ethics and the codes that man, out of his faith in a Creator and a goal to life, has bred and cherished.



L. D. S. SUNDAY SCHOOL, BELLINGHAM, WASHINGTON, NORTHWESTERN  
STATES MISSION  
J. H. Willard, Superintendent



## THE CONFERENCE

The semi-annual conference of the Church, which was held on October 7-9, this year, was attended by throngs that filled the Tabernacle and Assembly Hall. Thousands, taking advantage of the beautiful weather, eagerly listened to the radio at the Bureau of Information, while word came from other cities that audiences there were enjoying the services in the Tabernacle in Salt Lake City.

## FOR LAW OBEDIENCE

If one subject was stressed more than any other, it was the subject of loyalty to our government and laws. President Heber J. Grant, in his opening sermon, read the revelations in the Doctrine and Covenants relating to law obedience, and commented as follows:

"All Latter-day Saints believe absolutely that the Constitution of our country was inspired of God, and that he used wise men, noble men, as instruments in his hands for establishing that Constitution, and when any law is enacted and becomes a constitutional law, no man who spends his money to help men break that law can truthfully say that he is a loyal citizen."

He also quoted the attorney general of the United States, who, in an address at Bedford Springs, Pa., June 22, this year, expressed the opinion that in buying any commodity, traffic in which is forbidden by law, the purchaser is directly sanctioning and rewarding a violation of the law in exactly the same manner as does the receiver of stolen goods, by making the transaction profitable.

Other speakers took up the same subject and pleaded, forcefully and elo-

quently, for obedience to law and loyalty to the government.

This is a timely subject. We are confronting a serious situation. Crime in this country has become an organized business with ramifications in nearly all classes of society. And the result is that it is increasing faster than the growth of the population. We are, therefore, facing the possibility that, unless the increase is checked, the criminal element some day may be strong enough to seize the entire government machinery. It would not even need a majority of voters to do that. History tells us that a very small minority with a strong organization and plenty of jails and gallows, sometimes can enslave an entire nation.

Various causes are given as responsible for the rising tide of crime. One of these is the law's delay, and the possibility of defeating justice by bickering about technicalities and playing upon the heart strings of susceptible juries. Others point to the contempt for both law and decency that at times is manifest in official circles, as one of the demoralizing factors. When men without moral standing, they point out, succeed in obtaining offices of trust, their influence is certainly a source of evil in the community. But how do they get in, in the first place? Some hold that we need reformatory laws; others think the laws are too lenient; others call attention to the schools for crime that are daily open at from 10 to 50 cents a lesson.

They are all touching some sore spots in our community life, but the first and chief source of all evil is the lack, in both public and private life, of a living, active faith in God. Paul, in picturing the condition of the pagan

world in his day, a world that hastened on towards its own destruction, summed up his terrible indictment in the one sentence: "There is no fear of God before their eyes." True, we have plenty of religions, but unless religion becomes an active, living force in the soul, it is, like a dead weight, a hindrance and not a help to progress in righteousness. And that is the trouble. "They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." Those are the words of our Lord Himself to the Prophet Joseph.

#### ARE WE MONKEYS?

At a recent meeting of a scientific society at Leeds, England, Sir Arthur Keith, in an address that has attracted world-wide attention, made the assertion that Darwin was right, after all.

Dr. E. A. Burroughs, an Anglican bishop, in a sermon, replied by quoting Bergson to the effect that the material and physical possibilities of man seem to have increased in effectiveness, but that his soul has stopped growing. Rather, it has retrograded. This disproportion, the bishop said, must be corrected. As long as this is not done, the enormous possibilities in every domain will make the impending ruin more sure and more complete. He suggested that all scientific laboratories and institutions close for a period of ten years, and that the vacation be spent by the children of men in trying to learn how to live in peace and to love each other.

Sir Oliver Lodge also appeared in the controversy. He preached a sermon. He said in substance that the human body, no doubt, had developed from lower forms, but that the soul is of divine origin. Certainly an important distinction.

A Catholic clergyman hit Sir Arthur pretty hard. He said, in substance, that when the scientist maintains that the human brain does not in any re-

spect show any difference in formation to that of the chimpanzee, we must say that this is not scientific but misleading and untrue. If he had said that the material substance is the same, he had kept himself within his own domain. Such things, he said, makes us suspicious of scientists who ignore the fundamental principles.

#### AN OLD STORY

Modern evolutionists seem to think they have discovered something new, something wonderful, whereas the fact is that they are trampling about in the same mud as the old pagan philosophers, who knew not God. Let me quote a paragraph from a paper by Prof. George Frederick Wright, of Oberlin College:

"The craze of the last half century is little more than the recrudescence of a philosophy which has divided the opinion of men from the earliest ages. In both the Egyptian and the East Indian mythology, the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmins had a deity to create theirs. \* \* Anaximander, like Prof. Huxley, traced everything back to an 'infinity' which gradually worked itself into a sort of pristine mind (something like Huxley's exploded *bathybius*), out of which everything evolved; while Thales of Miletus tried to think of water as the mother of everything. And Anaximenes practically defied the air, Diogenes imagined a 'mind stuff,' (something like Weissmann's 'biophores,' or Darwin's 'gemmules possessed with affinity for each other,' and Spencer's 'vitalized molecules') which acted as if it had intelligence, while Heraclitus thought that fire was the only element pure enough to produce the soul of man. These speculations culminated in the great poem of Lucretius entitled, *De Rerum Natura*, written shortly before our era. His atomic theory was something like that which prevails at the present time among physicists. \* \* Modern evolutionary speculations have not made much real progress over those of the ancients."

Modern speculations, then, concerning evolution, are not new. Even some

of our Indians had discovered some sort of an ape theory. Only, they thought that man was the ancestor of the monkey.

There can be no objection to an evolutionary theory which means progress and growth, but that is not what is meant by evolution. Evolution has come to stand for a philosophic attempt at explaining the existence of the world and all things in it, without God. It denies creation and it denies the kinship of man to God. It denies, in fact, the existence of a personal God, and must therefore stand condemned by all who love the truth.

#### IN THE ORIENT

Senator Hiram W. Bingham of Connecticut, has recently returned from the Orient, where he has traveled for observation. At a dinner given for him in Honolulu, his native city, he told those present about the snobbery of the white people in their dealings with natives. He said, for instance, that "if half a dozen of the prominent white people in Manila were to invite a few of the cultured and prominent Philippinos to be their guests at tea, the agitation for Philippine independence would die right then and there."

That, I believe, is quite a revelation to most of us. Senator Bingham excused himself from being the guest of the Army and Navy Club in Manila, when he was informed that the club

was closed to every native of the islands.

We talk about race hatred. Senator Bingham says he visited parks in Shanghai—parks on Chinese soil, in a city where the Chinese pay 60 percent of the taxes, and in these he saw signs reading "No Chinamen or dogs allowed." And then we send missionaries to invite the Chinamen to heaven, certainly, but not to the parks!

I came to think of these statements of Senator Bingham concerning our attitude towards "inferior" peoples and races, when I saw the report of the international high school oratorical contest in Washington, D. C., on October 14. There were five contestants, representing the United States, England, France, Canada and Mexico, and the victory was awarded the Mexican. In that contest France came second, Canada third, the United States fourth and England fifth.

If there is any special lesson in this incident, it is this, that it is not safe to boast of superiority, for sometimes the first becomes the last and the last the first.

I hope the young Mexican, Senor Arturo Garcia Fermenti, who pleaded so eloquently for a better understanding among American nations, has Indian blood in his veins. Some prominent Mexicans have been full-blood Indians. At all events, his career is well worth watching. Undoubtedly he has a future before him.

#### *The Man Who Wins*

*The man who wins is the man who works—  
The man who toils while the next man shirks;  
The man who stands in his deep distress  
With his head held high in the deadly press—  
Yes, he is the man who wins.*

*The man who wins is the man who stays  
In the unsought paths and the rocky ways,  
And, perhaps, who lingers, now and then—  
Ah! he is the man who wins.*

—Baltimore News.



# SUNDAY SCHOOL WORK



## Superintendents' Department

*General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper*

### Prelude

*Grave.*

WILLY RESKE.

### SACRAMENT JEM FOR JANUARY, 1928

While of these emblems we partake  
In Jesus' name and for His sake,  
Let us remember and be sure  
Our hearts and hands are clean and pure

### Postlude

### CONCERT RECITATION FOR JANUARY, 1928

(James, Chapter 1, Verse 5)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

## The Church Sunday School

The following communication, from the Council of the Twelve to all Stake Presidencies in the Church is self-explanatory and furnishes the basis upon which the new Sunday School plan and courses of study will be built:

November 11, 1927.

Dear Brethren:

In amplification of the announcement made by President Heber J. Grant, at the General Priesthood meeting, held in the Salt Lake Tabernacle, October 8, 1927, regarding the proposed change in the time for holding Priesthood classes for study, we are requested by the First Presidency to send you further general instructions, and sufficient details to enable you to make necessary preparation for the introduction of the new system January 1, 1928.

### Quorum Meetings:

It is recommended that all Quorums of the Priesthood meet as Quorums at least once a month. This shall be the official meeting of the Quorum at which a full and complete consideration of the duties of Quorum members will be considered; reports of service received; assignment to new duties made; significance of Priesthood explained; new avenues of service opened up; committees appointed, etc. Priesthood signifies service, and this regular meeting should be the means of making the service of Quorum members not only profitable and helpful, but delightful.

The hour chosen should be the most convenient for the majority of the members. It need not necessarily be uniform throughout the Stakes.

Suggestions for the improvement of Quorum work will issue from time to time from the Council of the Twelve, the First Council of Seventy, and the Presiding Bishopric.

### Study Period For Priesthood—Church Sunday School:

As heretofore, regular courses of study will be prepared by the General Authorities for Priesthood classes, but these courses will be considered not in the monthly Quorum meeting, but in the classes to be held each Sunday in Sunday School.

The hours from ten to twelve Sunday morning have been designated as a most suitable time for the study of the Gospel by all members of the Church, both male and female. It is suggested, therefore, that all members holding the Priesthood meet at this time, not as Quorums, but as members of the Church Sunday School, in which classes will be organized to suit the age, capacity, and calling of each.

### Departments and Courses of Study:

There are to be maintained within the Church Sunday School departments and courses of study which are set out on a sheet attached hereto, an examination of which will disclose the adaptability of the departments and classes to the needs of Church members, and the fundamental nature and comprehensiveness of the course of study.

It will be observed that the course of study is based on the standard works of the Church and is designed to give a well organized, comprehensive knowledge of the Gospel and the history of God's dealings with man. The choice of text books and material involved in the courses of study will, of course, be a matter for later consideration. The treatment indicated in the attached sheet is only suggestive. The Council of the Twelve, the First Council of Seventy, and the Presiding Bishopric will give consideration to the texts and courses projected from time to time by the General Sunday School Board.

It is expected that the complete co-operation of all who have jurisdiction over members of Priesthood Quorums and the teaching of the Gospel to other members of the Church will be secured.

It is designed that all classes shall be co-educational. It is preferable, but not mandatory, that all classes which include members of the Priesthood shall be presided over by teachers who hold the Priesthood. Sisters may serve as associate teachers.

#### Advantages:

This new plan is presented after most careful consideration extending over a number of years. It has the following advantages:

1. The emphasizing of Quorum duties and activities supervised by the Quorum.
2. Quorum Fraternity and Fellowship.
3. The convenient time, Sunday morning, for intensive and profitable study.
4. The opportunity to secure more competent teachers.
5. The mutual benefit and inspiration derived by adults, youth, and children meeting in general assembly.
6. The possibility of giving over-burdened Ward members fewer meetings.
7. The continuation of class study during the entire year.

These and others we might name are advantages which will justify the united effort of all in the inauguration of a policy, which will prove helpful and inspirational to the entire Church.

Ever praying the Lord to bless you in your responsible positions as servants and guides to the people, we remain,

Sincerely your brethren,  
The Council of the Twelve  
By RUDGER CLAWSON,  
President.

#### The Church Sunday School Plan for 1928

##### To Stake Superintendencies:

In the General Priesthood meeting held Saturday evening, October 8, 1927, President Grant announced that plans were being formulated for the establishment of a uniform Gospel study period between the hours of ten and twelve Sunday morning, throughout the Church for all members including, of course, members of the Aaronic and Melchizedek Priesthood Quorums.

These plans were developed by a committee of the Quorum of the Twelve Apostles and have received the approval of the First Presidency and of the Quorum of the Twelve. The assignment to carry out the plan under the direction

of the General Authorities has been given to the General Board of the Sunday Schools of the Church.

A letter amplifying the announcement of President Grant and setting forth the plan in some detail has been sent by The Council of the Twelve to all Stake Presidents. These instructions will be carried out in the Stakes and Wards under the direction of the Stake and Ward authorities.

For your information and so you may hold yourself and your board in readiness to carry out the instructions of your Stake Presidency, the following details are given, setting forth the changes which will be necessary to be made in present Sunday School procedure and organization in order to set the plan into effective operation through the Sunday Schools of your Stake.

*Sunday School Time:*

The time set apart for the Sunday Schools under this plan is to be from ten A. M. to twelve Noon each Sunday morning.

The Sunday School procedure to be carried forward between these hours should follow as closely as possible the schedule given below:

After the preliminary exercises, which will be announced in the December issue, the order given below should be followed:

1. Notices (Appropriate and brief)
2. Singing.
3. Prayer.
4. Singing (Sacramental.)
5. Prelude.
6. Sacramental Gem.
7. Postlude.
8. Administration of the Sacrament.
9. Concert Recitation.
10. Singing Practice (15 minutes.)

11 A. M.

11. Department work.
- 11:50 A. M.—Signal for Reassembly.
12. Comparative Report of Attendance (Abstract of Minutes.)
13. Brief Remarks (if desired.)
14. Singing.
15. Benediction.

*Departments and Courses of Study:*

A chart showing departments and courses of study under the new plan accompanies this letter. For the year 1928 the courses offered are as follows:

*Kindergarten Department:* For children 4, 5 and 6 years of age.

The course of study will remain unchanged. The Juvenile Instructor will continue to publish lesson helps and suggestions for teachers of this department in the development of the lessons taken from the present textbook, "Sunday Morning in the Kindergarten."

*Primary Department:* For children 7, 8 and 9 years of age.

An excellent three-year course in Bible stories will be offered in this department. The portion of the present textbook containing Bible Stories will be used. The Juvenile Instructor will continue to give Teachers' helps and suggestions for the presentation of the lesson.

*Church History Department:* For boys and girls 10 and 11 years of age.

A biographical study of the "Lives of Our Leaders" will be taken up in the year 1928; the Juvenile Instructor will publish helps for teachers and will suggest supplementary study.

Weekly leaflets will be distributed to pupils containing the lesson story, questions and problems for study in preparation for the following week's recitation. (See section of this letter entitled, "Leaflets or Bulletins" for further explanation of their uses and purposes.)

*Book of Mormon Department:* For the year 1928 will offer an elementary study course in Book of Mormon characters designed for *boys and girls of 12, 13 and 14 years of age*, including members of Deacons Quorums. The Juvenile Instructor will publish helpful suggestions for teachers to follow in the preparation and presentation of these lessons. The Book of Mormon will be the fundamental textbook.

Weekly bulletins will be distributed for use in this department. (See section of this letter entitled, "Leaflets or Bulletins.")

*Old Testament Department:* For the year 1928 will offer a study course in Old Testament History designed for *boys and girls 15, 16 and 17 years of age*, including, of course, members of Teachers' Quorums. The Juvenile Instructor will publish for teachers helpful suggestions in the preparation and presentation of lessons. The Bible will be the fundamental textbook and the Juvenile Instructor will contain suggestions and references from collateral textbooks.

Weekly bulletins will be distributed for use in this department. (See section of this letter entitled, "Leaflets or Bulletins.")

*New Testament Department:* Will offer an advanced course in the teachings of Christ applied. The course is designed for *students 18, 19 and 20 years of age*, including, of course, members of the Priests Quorums.

The New Testament will be the fundamental textbook. As a teacher's textbook, "Moral Teachings of the New Testament," with supplementary material in the Juvenile Instructor is recommended. This textbook may be obtained as a mimeographed, paper-bound booklet from the Deseret Book Company. It is written by Milton Bennion, Dean of the School of Education of the University of Utah.

Weekly bulletins will be distributed to pupils in this department also.

*Missionary Department:*

In this department a one-year intensive study designed to prepare pros-

pactive missionaries for work in the field will be given. The course will be opened to students 21 years of age and others as soon as they are called for missionary service. Members may join this class at any time, but it is hoped that in the case of members who are to serve in the missionary field, that they will be advised long enough before hand by their Bishops to join this class and to devote a year to the course before they are formally called to leave on missions.

#### *Gospel Doctrine Department:*

For the year 1928 an excellent advanced course in "Divine Authority" designed for all adult members of the Church, will be offered in this department. Members holding the Melchizedek Priesthood, as well as sisters of corresponding ages, will comprise the membership of this class.

#### *Class Organization:*

After the members of the school have been divided into the age groups specified above, it may be found that the groups are too large to be handled efficiently as a class by one teacher. In this event any group thought to be too large may be divided into sections. When the division is made the principle of co-education should be observed and the division made grouping boys and girls together into congenial and efficient groups for study. Sections thus organized should be given numbers 1, 2, 3, etc., to identify them.

#### *Teachers:*

Teachers of the classes and Stake Board supervisors should be selected and assigned to teach those classes for which they have a special aptitude, interest training and experience, and it is hoped that when teachers are once assigned to a department that every effort will be put forward to encourage them to become expert teachers in the studies of the department and to prepare themselves for continued service from year to year in teaching other courses offered by the department. If this is done it will not be long before in Stakes and Wards there will be developed teachers who possess a fine type of scholarship and inspiration and who through their having specialized year after year in one particular study, as for example, The Book of Mormon, will be prepared to teach elementary, intermediate and advanced courses with a high degree of skill and success.

To realize this ideal it will be necessary for Stake and Ward Superintendents to strive diligently to keep their organizations intact and when Ward workers are taken for Stake work to take into consideration their special training and study in the Ward organization.

#### *Class Recitations and Dismissal:*

Under this plan emphasis is placed upon the importance of a class recitation of fifty minutes duration for all departments, but the Kindergarten and Primary. It may be necessary as heretofore to permit these two departments to withdraw from the opening exercises before the singing practice and to take up class work of the usual length. This will bring dismissal of these classes without reassembly while the other classes are engaged in their class work. Care should be exercised to prevent this dismissal from disturbing the classes in session. Where the homes of the little children are near enough to the place of meeting for the children to find the way home safely they should be instructed

to go home promptly. Under other circumstances, as for example in rural districts, where the little children must wait to go home with other members of the family, special attention must be given by the Superintendency and the teachers to the problem of keeping them from disturbing the classes in-session.

The final signal for reassembly of other classes should be given promptly at 11:50 A. M. The closing exercises should be conducted with dispatch so as to permit of dismissal at 12 o'clock.

Please note that the Abstract of Minutes called a "Comparative Report of Attendance," is to be given in the General Assembly immediately upon reassembly. It has been changed from the first place on the order of business to this point so as to permit of a more timely announcement of the attendance. Heretofore the report has been one week old when made. Under the present arrangement the report will be made for the present Sunday as compared with last Sunday, and a year ago. (See announcement in Secretaries' Department, Juvenile Instructor.)

#### *Bulletins—Leaflets:*

A special effort will be made during the year 1928 to stimulate the participation of Sunday School pupils in the study, preparation and development of each Sunday's lesson. Pupils' study suggestions will be distributed to the pupils lesson by lesson each Sunday, at the time the lesson is assigned.

Near the conclusion of each class recitation teachers should make provision for the assignment of the next Sunday's lesson. At this time, the leaflets containing suggestions, questions and problems designed to stimulate and to direct the pupils' study and preparation of the lesson of next Sunday should be distributed and the pupils interest in reading the bulletin and in making the preparation suggested, should be aroused.

The General Board will prepare these leaflets in large quantities and distribute them quarterly in advance. Because of the fact that they can be produced in large quantities they can be purchased by the Stakes at a low figure. Arrangement should be made at once in each Ward and Stake for the defraining of the expense of providing pupils with these leaflets. Each family may be solicited to contribute a small sum to cover this expense for the year.

A special letter will be sent to you in a short time giving in greater detail the facts about the bulletin together with the approximate cost of a supply for 1928. You will then be asked to order the supply for your Stake and to arrange for the prompt distribution in time for use at the beginning of the year.

The use of the bulletin promises to stimulate individual preparation on the part of the pupils and to secure a higher degree of intelligent participation in the class work and as a result greater success in teaching the principles of the Gospel. The bulletin may be made the basis of the lesson in discussion when the lesson comes up for development and application. Therefore, pupils should be urged when the leaflet is first given them to bring it for use in the next Sunday's recitation.

#### *Textbooks:*

The textbooks for the new courses, it will be observed, are either the

standard works of the Church or an available textbook used heretofore in the Sunday School. It is of fundamental importance that all members of all classes have ready access to the textbook prescribed for the courses and that these textbooks be used in the classes.

#### *Uniform Fast Day Lesson:*

The Uniform Fast Day Lesson as a separate lesson will be discontinued but an effort should be made to have the aims of this lesson realized as a part of every lesson taught. The method recommended for the development of this lesson in the past has been found through experience to be valuable and effective in permitting students to develop, through their own expression, more profound and vital appreciation of the power of the Gospel in their lives.

Heretofore the Uniform Fast Day Lesson has provided excellent opportunity for teachers to direct their pupils in a period of profitable self-examination for the purposes of helping them better to see the relationship and application of the principles of the Gospel to their welfare and advancement. The clause, "Why do I believe," has come to call forth a natural response of self-appraisement and to provoke reflection looking to the development of convictions and testimony as to the efficacy of the Gospel in human life.

These values we hope to preserve through having teachers adopt this and other effective methods in the development of every lesson. Emphasis will be placed upon the importance of making the application to each lesson stand out clearly.

#### *Quarterly Reviews:*

The use of the Quarterly Review will be continued without change. According to announcement already made the General Board for the year 1928 will continue to send review papers to each Stake without cost.

#### *Other Features of Sunday School Work Remain Unchanged:*

Except as effected by the changes specified above, the other features of Sunday School work will remain unchanged. The work should continue with the least possible disturbance following the same general plan as has been followed heretofore. The Sunday School Handbook, except as modified by the instructions of this letter and instructions which may be given subsequently by letter or in the Juvenile Instructor, should be followed.

It is suggested that stake boards make it a special order of business to call these instructions to the attention of all Ward Superintendents and to recommend that they prepare themselves at once to carry them out under the direction of Stake and Ward Authorities. It will be well for them to preserve a copy of the Juvenile Instructor in which these announcements are made and to urge every Sunday School worker to obtain a copy and to study the plan carefully.

#### *Questions and Problems:*

The General Board stands ready to assist you in every possible way in answering questions and in solving problems which may arise in carrying out these instructions.

**PROPOSED DEPARTMENTS AND COURSES OF STUDY FOR THE CHURCH  
SUNDAY SCHOOLS**

<b>Departments</b>	<b>Ages</b>	<b>Text</b>	<b>Subject Matter</b>
<b>KINDERGARTEN</b>	4-5-6	"Sunday Morning in the Kindergarten," 2-year course.	Selected stories from the Old and New Testaments, together with other faith-promoting stories, simplified for children.
<b>PRIMARY</b>	7-8-9	"Bible and Church History Stories," 2-year course—3rd year text to be selected or written.	Selected stories from the Old and New Testaments and from Church History since 1820.
<b>CHURCH HISTORY</b>	10-11	To be selected or written.	Selected stories from Church History since the Restoration—Church History.
<b>OLD TESTAMENT</b>	<b>Classes A</b> 1928	12-13-14 Bible—Supplementary text to be selected or written.	Biographies of the Old Testament.
	<b>B</b> 1928	15-16-17 Bible—Supplementary text to be selected or written.	History covered by the Old Testament.
	<b>C</b> 1928	18-19-20 Bible—Supplementary text to be selected or written.	Prophecies of the Old Testament.
<b>NEW TESTAMENT</b>	<b>Classes A</b> 1928	12-13-14 Bible—Supplementary text to be selected or written.	Life of Christ.
	<b>B</b> 1928	15-16-17 Bible—Supplementary text to be selected or written.	Acts of the Apostles and Church Organization.
	<b>C</b> 1928	18-19-20 Bible—Supplementary text to be selected or written.	Teachings of Christ applied.
<b>BOOK OF MORMON</b>	<b>Classes A</b> 1928	12-13-14 Book of Mormon—Supplementary text to be selected or written.	Biographies of the Book of Mormon.
	<b>B</b>	15-16-17 Book of Mormon—Supplementary text to be selected or written.	History covered by the Book of Mormon.
	<b>C</b>	18-19-20 Book of Mormon—Supplementary text to be selected or written.	Evidences of the Truthfulness of the Book of Mormon.
<b>MISSIONARY</b>	Missionary Eligibles	Scriptures—Supplementary text to be selected or written.	Ordinances, Church Government, Principles particularly adapted for those about to go on missions.
<b>GOSPEL DOCTRINE</b>	Adults having finished previous courses or who prefer this course.	Scriptures—Supplementary text to be selected or written.	Fundamental principles of the Gospel—A progressive course with changes of material to avoid repetition.

**Note:** Each class in the Old Testament, New Testament, and Book of Mormon Departments is given triennially, and a student in these departments passes annually from one department to another.



INDIAN CHILDREN OF PIMA, ARIZONA

## SECRETARIES' DEPARTMENT

*Albert Hamer Reiser, General Secretary*

### CLOSING UP WORK ON 1927 RECORDS

Within a very few weeks now secretaries will be confronted with the task of compiling the 1927 Annual report. Now is the time to begin bringing your present records completely up to date, so you will be prepared to take from them in a few minutes' time the necessary information to make up the annual report.

Annual report forms will be sent to stake secretaries before the 1st of December, 1927, with the request that the forms intended for ward secretaries be distributed promptly to permit them to study them and become thoroughly familiar with them and be prepared to fill them out promptly as soon as the statistics of the last Sunday School session in 1927 are available.

Let us all work, work, work and finish 1927 secretarial work before the new year dawns!

### Secretary's Work Under the 1928 Plan

The plan, which has been devised to provide a study period for all members of the Church, including the members of Aaronic and Melchizedek Priesthood quorums, in the Church Sunday School, places no limit upon the members of the Sunday

School. Hereafter the ward population will represent the potential membership of the Sunday School.

Beginning with the year 1928 so far as secretaries can keep record of the Sunday School interest in the members of the Church, the two sets of Sunday School rolls—class rolls and missionary rolls—should contain a complete list of all members of the Church in the ward.

The class rolls will contain the names of those members, who attend Sunday School, and the missionary rolls will contain the names of those, who do not. The two rolls taken together should represent a complete ward roll upon which can be found the name of every person in the ward regardless of age.

The aim hereafter will be to work so diligently with the people, whose names appear on the missionary roll, that in the shortest possible time the missionary roll can be discarded, because there are no names to place on it. All members of the Church living in the ward will be enrolled in the Sunday School classes.

When the rolls are made up for 1928 the names of the new departments and classes should be written on the new books and the names of members of the class should be entered. The classes should first be organized by the superintendency,



VISITING THE ARIZONA TEMPLE

the pupils of proper age being assigned to the departments intended for them. The names of the pupils should be written on a separate sheet of paper and afterwards copied neatly in ink into the regular roll book by the secretary.

#### Minute Book and Report Forms

Because the names of departments will be changed the minute book and report forms will need to be changed. A new type of ward monthly report card will be prepared. A supply may be purchased from the Deseret Book Company, of Salt Lake City.

The section of the statistical report in the minute book in which the names of the old departments appear can be changed and the new names of departments inserted by pasting over the old names a sticker, which has been prepared, upon which the names of the new departments appear. A supply of these stickers will be sent to each stake secretary for distribution to ward secretaries. We suggest that these stickers be carefully pasted in that section of your present minute book, which will be used beginning next year. If the pasting is all done at once no loose stickers will be left around to be lost.

The December Juvenile Instructor, Secretaries' Department, will contain further instructions relating to next year's records.

#### Change in Time of Reading Abstract of Minutes

In the October meeting of Stake Superintendents and Secretaries held in Salt

Lake City, approval was given the recommendation to change the time of reading the Abstract of Minutes. Under the former plan, the "Abstract" was read as the first item on the order of business, promptly at 10:30 a. m. The new plan provides for the reading of the "Abstract" as the first item on the order of business immediately upon reassembly of classes for closing exercises at 11:50 a. m.

By this time each Sunday morning secretaries should have gathered the rolls from all classes, figured up the total attendance for the day and entered the figures for the present Sunday as compared with the previous Sunday and the Sunday a year ago, on the form of the "Abstract of Minutes", preparatory to the "Abstract" being read and commented upon by the superintendence as soon as the classes reassemble for closing exercises. Superintendents are requested to stimulate teachers of classes to cooperate with the secretaries by properly marking the class rolls in time for prompt delivery to the secretary, so the work of compiling the "Abstract" may go forward without delay during the class recitation period.

This change makes possible the more timely report of attendance. Hereafter we shall know whether we have gained or lost in attendance this (the present) Sunday as compared with the previous Sunday, and we can do something quickly to improve the showing next Sunday.

This plan has been experimented with successfully. It will help secretaries keep their work up to date and serviceable to the school in a high degree.

### SUGGESTIONS ON DISCIPLINE

Submitted by Liberty Stake Sunday School Board,  
J. Percy Goddard, Superintendent

**Slogan:**

No disorderly classes in Liberty Stake.

**Serious Results from Disorder:**

When you lose order, you lose everything. You cannot teach anything to inattentive pupils.

Disorder eventually discourages serious effort on the part of teachers because apparently their past labors have been fruitless.

Serious minded students become disgusted and remain away.

Disorder breeds disrespect for the lesson, the teacher, the Gospel, and for constituted authority and hence is the beginning of lawlessness.

Therefore, may a child not be better off at home than in some of our disorderly classes?

**Kindness in Discipline:**

Teachers permitting disorder in a desire to be kind and patient are unwittingly promoting the outstanding evil of the age, lawlessness. "Be sympathetic and helpful, but not indulgent."

**Basis of Insistence on Good Order: A Square Deal to All.**

Disorder is unfair towards the majority of the class.

Disorder begins with the few, although it may soon spread to many.

The majority will enjoy an orderly as against a disorderly class.

The teacher represents the better judgment of the class as well as the rules of the organization.

Hence on the basis of a square deal to the majority the teacher has no choice but to insist on order by everyone.

Let the teacher win the assent of the class to these basic principles of order.

**How Good Order May Be Maintained on Above Basis:**

Be in room ahead of class, let others take the roll, start lesson immediately.

Check the first signs of disorder.

In correcting child assume that in a moment of forgetfulness he is infringing on the rights of others (not offending the teacher)."

Do it unobtrusively if possible, as, by quick warning glance, a shake of the head or a polite but incisive word.

Never scold. Let everything be done in the best of good humor.

Visit the pupil at home if his disorder is still persistent.

If, in extreme case, a pupil is sent home, then follow by a visit to the home to solicit three-cornered cooperation, stressing the principle of fairness to class (not offense to teacher).

**Does An Interesting Class Always Prevent Disorder?**

Not always, because, for instance, some pupils' questions may lead to thoughts not interesting to all. Anyone's interest may lag at times.

Hence pupils must learn self-control and the teacher must not tolerate disorder.

But in the long run permanent results come only to the teacher who holds strong interest of the entire class.

This means (a) thorough preparation and (b) skilful presentation.

Are you doing your best in both these particulars?

"Be thoroughly prepared, start the work of the class without delay, proceed with dispatch and vim, and keep the students so occupied with the discussion of the lesson, that they will not have time for anything else."

**What Says the Lord About "Reproving with Sharpness"?**

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned," etc. But,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; Doc. and Cov. 121:41-43.

# Choristers and Organists Department

Edward P. Kimball, Chairman; Tracy Y. Cannon, P. Melvin Petersen

## WHAT ARE YOU DOING FOR THE SMALL CHILDREN?

By Edward P. Kimball

One of the great factors in the spiritual development of our children who attend Sunday school has been the atmosphere in which they have been placed in the opening exercises. There can be no argument against the fact that by surrounding them with the influence of this part of the exercises from their tenderest years has had a powerful effect on their conduct in later years and in their attitude toward worship generally. The opening exercises are planned and conducted with but one thought behind everything, namely, worship and the establishment of a disposition to worship. This part of the Sunday school has always been the children's "hour of prayer" in all that is implied by the term.

On account of the rapid growth of the Church and the increasing number of those who attend Sunday school it is becoming correspondingly more difficult to find accommodation for the large schools in the auditorium of the ward chapels. Some wards have been forced to take the smaller children out of the main assembly and conduct opening exercises for them in another part of the building. This matter furnishes a problem that goes beyond mere physical conditions. Of course it is wonderful to think that our schools are becoming so large in numbers that such a plan seems necessary in many places, and we ought to rejoice that so many are there on Sunday mornin'. But the thoughtful observer will desire that this arrangement be carried forward with as little loss from the established procedure as possible, and that the small children who are thus removed from the main school be not deprived of the great blessings that have come to all those who have grown up under the influence of the large ward Sunday school in which all meet together in the opening exercises to receive the benefit which these important exercises have been carefully worked out to give.

Where the little ones are permitted to sit and take part with the larger pupils, even though they do not fully appreciate all that is going on, they are in the atmosphere and are carried forward in the influence of it, and are taking on subcon-

sciously a habit of worship, an attitude of devotion, and are assimilating into character the elements that this part of Sunday school program is intended to produce. It would seem that removing them from this environment is robbing them of a great lasting source of development.

For many years Sunday school singing has been conducted by the General Board with well-defined purpose to surround the children with an atmosphere that will sing the gospel into their souls. Every part of the music of the service has been projected with this thought in mind. The position has been taken in accordance with the best authority on the power of song in the lives of the young. The committee on choristers and organists believes that it is well in order now in view of the changes that are noted above, to bring before the officers and the choristers and organists these thoughts again, that the interests of the small children may not be neglected. The question to be asked constantly while the following opinions are being considered is: Are the children losing in this kind of soul development by being taken out of the ideal surroundings where it is going on? and, What are we doing to recompense them in the loss?

Henry F. Cope, a writer on American hymns, understood the value of the matter in question when he wrote: "Few things in literature exert a greater power over us than good hymns; they are to be counted as among the most potent factors in religious nurture." \* \* Many a heart in the trying hour of fear or doubt, has suddenly discovered light on the way,—light radiating from some line or stanza of a hymn that had long lain in memory. Teachers of men, especially the teachers of the young, fully appreciate the importance of restoring the mind with reserves of strength and soul nourishment, with aspirations that lift up the eyes of the heart and ideals that lead." He goes on to assert that the literature of the Bible provides these things better than anything else and that there is no better way of storing the mind with it than by the hymns.

In his excellent work, "Studies in Worship Music," which is the most complete of its kind in English, John S. Curwen

substantiates the belief that this unconscious assimilation of truth and attitude really goes on as has been maintained in this paper. He says: "Through singing, religious truth does not come to them (children) exclusively in abstract proportions, \* \* but it surrounds and pervades the soul in a thousand living forms, instinct with the same spiritual life which beat with strong pulsation in the souls of the psalmists and prophets. \* \* Let the children and youths of our churches live in such influences Sabbath after Sabbath, until the age of reflection and doubt and receptivity shall come, as come it must; and we need not fear that they will be found unprepared for the trial. Divine truth will have become entwined with so many affections and remembrances that it will not be rooted out." Then in his very enthusiasm for his belief in the potency of this atmosphere of song he almost exclaims, "For ourselves we would rather commit our child to such influences in the hope of his having ultimately an abiding Christian faith, than obtain for him, if we could, the most elaborate instruction, in purely doctrinal form, which man could give or child receive."

While this last view may be looked upon as being extreme, for we know that instruction is both desirable and necessary, it does present the thought of the potency in the permanent life of the child of the good effects possible in the opening exercises. Unless serious thought is given to this aspect of these so-called junior Sunday schools, and unless they are conducted with an effort to make up to the child that which he is losing by meeting away from this influence, a few years will show a difference in attitude in those who are growing up without the opportunity to

be moulded by that excellent procedure—the opening exercises—planned so carefully for spiritual environment, and so lasting in habit-forming effect on the attitude toward worship.

#### Discussion for Union Meeting, January, 1928

##### Music in the Lower Departments

1. The importance of gospel songs in the spiritual development of the child.
2. What material is available for these departments?
3. Can the songs in Deseret Song Book be taught to little children?  
Yes? How?  
No? Why?
4. Are the choristers in close enough touch with the policy of the lower departments to be of assistance to them in carrying out the policy of the General Board relating to these?
5. Can singing in the lower departments be carried forward in a manner simple enough to be really participated in by these children, and yet with such content as is in accord with the General Board's ideal of the purpose and potentiality of song in the Sunday school?
6. What are you doing for the music in the Lower Departments?

**Note:** It would be well if the stake chorister and organist would call each ward chorister and organist before Union meeting and make a personal attempt to get each one present to discuss these important phases of our work. The program for this year will consist of a discussion of life and immediate problems of Sunday school music.



BASEL L. D. S. SUNDAY SCHOOL, BASEL, SWITZERLAND

# Kindergarten Department

*General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman;  
assisted by Inez Witbeck*

## LESSONS FOR JANUARY, 1928

First Sunday, January 1, 1928

### Lesson 37. The Story of the Shepherds.

Text: Luke 2:8-20.

Reference: "Sunday Morning in the Kindergarten," Lesson 72.

Objective: The more we love the more we give.

Suggestions: Impress upon the children that it is better to give than to receive. That the cost or the size of the gift does not count. It is the love that goes with it. Lead them to see that the shepherds loved their sheep. Develop in the story how they showed their love for their sheep by carefully watching over them by day and night. Also let the children see how anxious they were to take some gift that they dearly loved.

So great was their love they were willing to give all they had. Love in this story is expressed by telling, by sharing, and by sacrifice. The shepherds made sacrifice of that which they loved dearly. The angels loved the shepherds and were anxious to share their knowledge with those they loved.

Have children tell how they can help to make others happy; how they can express their love for others, as is shown in the story.

Second Sunday, January 8, 1928

### Lesson 38. The Flight Into Egypt.

Text: Matt. 2:12-23; "Sunday Morning in the Kindergarten," page 120.

Supplementary References: "Jesus the Christ," by Talmage, pp. 98, 99, 110; "Life of Christ" by Weed, chap. 6; "Life of Christ," by Farrar, chap. 4.

Objective: Obedience to the promptings of the Holy Spirit brings protection.

Suggestions on Preparation and Presentation: Contrast the Wise Men with faith and love in their hearts, with the jealousy and wickedness in the heart of King Herod. Help the children to see whom the Lord would be apt to guide, direct and protect. Lead the children to see that the Spirit of God will protect us from danger if we heed its promptings. What would have happened had Joseph not obeyed?

Gem: Same as last Sunday.

Suggestive Rest Exercise: The children will suggest a number of ways that we

obey our parents, thus learning to be obedient to the promptings of the Holy Spirit. Run quickly when called on an errand, or to do a chore. Dramatize what children suggest.

Third Sunday, January 15, 1928

### Lesson 39. The Childhood of Jesus

Text: Luke 2:39-40.

References: "Jesus the Christ," by Talmage, pp. 111, 112; Farrar's "Life of Christ," chapter 5; Weeds' "Life of Christ for the Young;" "Sunday Morning in the Kindergarten," lesson 39.

Objective: Obedience to God's laws brings strength of body and spirit.

### Suggestions on Preparation and Presentation

Lead the children to see how Jesus became a master over the physical tendencies as suggested in the song, "Jesus Once Was a Little Child." Discuss with the children how Jesus willingly obeyed and helped His parents; how He made everyone happy; how He was loved; what the example of Jesus bids us do.

Gem: "Even I, a little child, may help some one to-day;

I can make my parents glad if quickly I obey."

Songs: "Jesus Once was a Little Child;" "Jesus Wants me for a Sunbeam."

Rest Exercise: Dramatize the children's suggestions of things that Jesus did for His parents, that we may do for ours, such as sawing wood, carrying water, feeding the chickens, piling boards, etc.

Fourth Sunday, January 22, 1928

### Lesson 40. Jesus in the Temple

Text: Luke 2:40-52.

References: Farrar's "Life of Christ," chapter 6; Weed's "A Life of Christ for the Young," chapter 8; "Sunday Morning in the Kindergarten," lesson 40.

### Suggestions on Preparation and Presentation

Tell the children about our Temple and how we can prepare to go there.

Tell them of things that children can do in the Temple. Show them a picture of our temple.

Gem: Same as for last Sunday.

Rest Exercise: Same thought as for last Sunday.

Fifth Sunday, January 29, 1928

Review the lessons of the month

# Primary Department

*General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque*

## LESSONS FOR JANUARY, 1928

### Preview Questions

1. Would a poor person who pays a full tithe receive as great a blessing as a rich person who pays a full tithe amounting to thousands of dollars? Who of the two would really be making the greater sacrifice? Why? What did Jesus say that bears on this question?

2. Which of the first principles of the Gospel is emphasized in each of the lessons of this month? Show how the principle is emphasized?

3. What is faith? See Hebrews 11:1-5. What great blessings came to men of faith who lived before Christ?

4. What could you teachers do to increase faith in your pupils?

5. Who exercised faith in the healing of the Centurion's Servant? In the healing of the woman? What lesson do we learn from these two stories as to the person who exercises faith?

6. Why was it remarkable for a Centurion to have great faith?

### First Sunday, January 1, 1928

#### Lesson 13. The Widow's Mite.

**Text:** Bible and Church History Stories.  
**References:** Talmage's "Jesus the Christ"; Weed, Ch. LIX; Farrar's "Life of Christ."

### Second Sunday, January 8, 1928

#### Lesson 14. The Blind Man.

**Text:** Bible and Church History Stories.  
**References:** Talmage's "Jesus the Christ"; Weed, Ch. XLIV; Farrar's "Life of Christ."

### Third Sunday, January 15, 1928

#### Lesson 15. Healing the Centurion's Servant.

**Text:** Bible and Church History Stories.  
**References:** Talmage's "Jesus the Christ"; Weed, Ch. XXVII; Farrar's "Life of Christ."

### Fourth Sunday, January 22, 1928

#### Lesson 16. A Woman's Faith.

**Text:** Bible and Church History Stories.  
**References:** Talmage's "Jesus the Christ"; Weed, p. 59; Farrar's "Life of Christ."

### Fifth Sunday, January 29, 1928

If you are in need of a day to catch up, use this Sunday for that purpose. It may also be used as a general review day.

Kent says, in his "Life and Teachings of Jesus," page 97:

"Since the day of Alexander the vice of the East and West had poured into Palestine. Wrong living and thinking had distorted the bodies and minds and souls of men. At every turn beggars, afflicted with all kinds of loathsome diseases, cried for help and healing.

Into this life Jesus entered, with a robust, wholesome body, with a mind that was clear and sane. He was inspired by a divine pity and an intense passion not only to relieve, but to heal. \* \* Viewed in the broad perspective of history, it is incredible that a teacher and lover of men like Jesus could have lived and worked in the Galilee of his day and not healed men's bodies and minds, as well as their souls."

"The faith of this woman was: 1. Secretly nourished. 2. Courageously shown. 3. Immediately discovered. 4. Humbly acknowledged. 5. Nobly crowned."—J. J. Van Osterzee.

Depression is an enemy of power; cheerfulness is its tested ally.

Sincerity we find to be the measure of worth.—Carlyle.

## Church History Department

*General Board Committee: Adam S. Bennion, Chairman; Alfred C. Rees, Vice Chairman; Josiah Burrows*

### "Makers of Our History"

In this course provision is made to introduce boys and girls of the ages of 10 and 11 years to the men and women who laid the foundation of the Church of Jesus Christ of Latter-day Saints, and who since have carried on the work to its present high point of efficiency, strength, influence and power.

The stories of the achievements, and rejoicings, together with the tragedies, difficulties and obstacles which beset them will be told. The memorable wanderings, migrations, and the historic exodus to the West, culminating in the accomplishments which have resulted in the establishment of Zion, will be studied.

This work has been conveniently divided into six parts for the purpose of simplifying the study of this wonderful drama. These parts are as follows: "The Dawnning of a New Day," "Laying the Foundation," "Eastern Migration," "The Exodus to the West," "The Establishment of the Church in the Rocky Mountains," "What of the Future?"

Each of these subjects will be treated in leaflet form, the leaflets to be distributed to the boys and girls. The Teachers will receive supplementary material through the Juvenile Instructor in which will also be suggested ways of creating and stimulating the interests of the pupils in this fascinating study.

## Book of Mormon Department

For 1928 the Book of Mormon Section of the Sunday School will study the Book of Mormon itself. Particular attention will be paid to the Book of Mormon narrative—stories in the lives of the prophets and leaders and their enemies, and the

ethical and spiritual truths to be learned from their conduct. All outlines will emphasize the Divinity of the book.

It is hoped that through these outlines the boys and girls will be led to study carefully the Book of Mormon.

## Old Testament Department

*General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin, James L. Barker*

### The History of the Old Testament

The general objective of this course shall be to give to the boys and girls of this department a true and vivid conception of and a fixed faith in God as He has revealed Himself to the world through His early prophets, patriarchs, and His chosen people of Israel, during the early periods of the development of the Hebrew people.

The lessons covering the course of study will be built upon the early history of God's dealings with men as preserved by the Hebrews and recorded in the Old Testament.

The lesson material will be published in the *Juvenile*. It is recommended that each

teacher secure for himself a copy of the chart to be published in the *Juvenile* and two maps, one showing the Old Testament world and the other a modern map of the same countries.

The Old Testament will be the text for the course. A reference work for both students and teachers is "Old Testament Studies." 2 Vols.—Tanner.

Other reference works for teachers are: Pearl of Great Price.

Josephus, 1 Vol.

Giekie's Hours with the Bible, 5 Vols.  
Any good Bible Dictionary.

From time to time other reference works will be suggested.

# New Testament Department

General Board Committee: *Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman;*

## NEW TESTAMENT STUDIES

Division "C"

Ages 18, 19, 20.

### The Teachings of Christ Applied

This course will deal with the religious and moral teachings of Jesus Christ as recorded in the New Testament and as applied to daily life. This will include study of the divine as well as the human personality of Jesus and his relation to God the Father and to the Holy Spirit, called by Jesus the Comforter. It will not, however, be the purpose to enter into abstract or speculative discussion of the nature of the Godhead, but rather to make clear the New Testament idea of the Personality of God and what this should mean in the daily life of Latter-day Saints.

Study of these topics should bring out more clearly the relation of man to God and of men to each other. With these relationships made clear the great significance and far-reaching effects of the first and second great commandments will be studied, the commandments on which hang all the law and the prophets. This study will include the religious and moral meaning of the love of God; and how, if enlightened and sincere, it will determine the practical outcome of this love as manifested in the love of neighbor.

Attention will be given to the meaning of truth and freedom or liberty, as these terms were used by Jesus and the New Testament writers, and the applications in the religious and moral life. Effort will be made to discover the particular content of truth, as revealed in the New Testament. Life is not an abstraction, but is manifest in humanity in a multitude of personalities living in concrete relationships. It is these relationships that must conform to truth, if freedom is to be attained. This calls for study of the concrete relationships of life and how the ideals, attitudes and overt acts of individuals in these relationships may or may not conform to truth. The truth with regard to human relationships is expressed in the Sermon on the Mount, in the parables and other teachings of Jesus himself, as well as in the Acts of the Apostles and in the epistles.

It will be the purpose of this course to classify these teachings and to point out their applications in our own times and

circumstances; also to show how they are related to sound ethical and educational doctrines as they are or may be taught in schools and colleges. Thus the moral standards of the New Testament may be brought clearly to the attention of youth and justified by reason and experience as well as by faith.

By this method it is hoped that the two great and all inclusive commandments may come to have greater meaning for youth, and that they may be seen to include every virtue or quality of character essential to human perfection. The New Testament, it will be seen, includes a very comprehensive system of morals as part of the Gospel of Jesus Christ. This system of morals becomes for Latter-day Saints a standard of ethics, a guide and inspiration to better living. This standard is, however, supplemented by some principles revealed in our own times and pertaining, in some instances to problems not known to the ancients or to principles not fully recorded in the Bible.

### Textbooks

The Bible will be used as the fundamental textbook in this course. From time to time through the *Juvenile Instructor*, other helpful references will be given. A teacher's collateral textbook recommended is "Moral Teachings of the New Testament," written by Milton Bennion, Dean of the School of Education, University of Utah. This book is prepared in mimeograph form, bound in paper cover, and is on sale at the Deseret Book Company.

### Lesson Bulletins

Each quarter a series of bulletins or leaflets will be distributed to the stakes for further distribution to Wards. Each leaflet will contain one lesson. These leaflets are to be distributed to the pupils each Sunday as the assignment of the lesson is made. The assignment should usually be made at the conclusion of the class recitation, the lesson assigned being the one for the following Sunday. At the time the assignment is made, the lesson may be briefly previewed and the leaflet given to the pupils to be read as a part of his preparation for the following Sunday's recitation. Pupils should be urged to preserve these leaflets. See page 625 for further explanation of the leaflet and its uses.

# Missionary Department

*General Board Committee: Albert E. Bowen, Chairman; Henry H. Rolapp*

## Suggestive Studies for Sunday School Missionary Department for Year, 1928

### I. Latter-day Saint Missions.

Their geographical location and the people in them.  
Their history.

### II. Missionary Experiences.

#### III. The Missionary

Decorum, Attitudes, Approaches  
Preparation, Speaking.

#### IV. Standard Works of the Church

The Old Testament—Its books and their classification.

The New Testament—Classification of its books.

The Book of Mormon—Its history and the classification of its books.

The Doctrine and Covenants—Analysis of its contents.

The Pearl of Great Price—its history, books, and a summary of what they teach.

#### V. Gospel Principles

Faith

Repentance

Baptism

The Holy Ghost

#### VI. Gospel Ordinances

Blessings

Administration

Baptism

Sacrament

Confirmation

#### VII. Church Organization and Institutions

Quorums

Auxiliaries

Note: This is but a tentative outline of the year's work. Additions and changes will be made as experience may suggest. The lessons for each Sunday will be printed in the Juvenile Instructor.

# Gospel Doctrine Department

*General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart*

## GOSPEL DOCTRINE—DIVINE AUTHORITY

First Sunday, January 1, 1928

### Lesson 1. Authority—a Universal Principle

Scriptural Readings: John 1:1-6; Gen. chapters 1 and 2; Moses 1:3-4, 30-39; Job chapters 38-41; Abraham chapter 3; Psalms 8:3, 19:1-6, 139:1-4; Doc. and Cov. 88:6-13; 34:42.

Second Sunday, January 8, 1928

### Lesson 2. Authority in Organized Society

Scriptural Readings: Matt. 22:21; Doc. and Cov. 87:6; Romans 13:1-7; Doc. and Cov. 101:77-80; I Peter 2:13-17; Doc. and Cov. section 134; Doc. and Cov. 58:20-22.

Other Readings: The Government of God, chapters 7-9; President John Taylor; Article of Faith No. 12.

Third Sunday, January 15, 1928

### Lesson 3. Divine Authority—The Holy Priesthood

Scriptural Readings: Ex. 28:1; Doc. and Cov. 20:38-60; Num. 27:18-23; Doc. and Cov. 84:6-42; Deut. 34:9; Doc. and Cov. 107 section; Matt. 10:1-4; Alma, chapter 13; Luke 10:1, 17; Moses 6:7; Acts 1:21-26; Abraham 1:1-31, 2:7-11; I Peter 2:5-9.

Fourth Sunday, January 22, 1928

### Lesson 4. Divine Authority and The Church

Priesthood and Common Consent.

Fifth Sunday, January 29, 1928

### Lesson 5. History of The Priesthood 1. Adam.

Note: The December Juvenile Instructor will contain more detailed outlines and suggestions.

# Children's Section



## A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE HOME

By Leah Brown

### CHAPTER 6—A GREAT SURPRISE

"Oh, grandpa," cried Ned, as he came running into the house one December afternoon, followed by Gertrude and a group of laughing playmates, "they have come to join our party and go with us on a visit to our friends in the Land of Nephi."

"You see," explained Gertrude, breathlessly, "they feel right at home with the Nephites now. We told them all about our wonderful trip, so can't they go with us tonight?"

"Certainly, certainly," chuckled Grandpa. "We shall take them to watch the people build their homes in the valley, see them tame the animals which they found roaming over the hills, and watch the children play with the lambs and help their fathers herd the sheep. Then we will see the farmers plow the soil and plant crops, and go with them to the mines and see how the men work in ore of different kinds. It was so good to be where they could build their homes and work in peace. But the most beautiful of all their work was the temple they built, which was like the great temple of Solomon in Jerusalem."

"I'd like to have seen it," said Ned. "It must have taken them a long time to build it."

"Yes, if we had really been there, we would have found that it took years and years to do all that they have done. Through it all their beloved prophet, Nephi, was their great teacher. But

when he had grown old, he consecrated his brothers, Jacob and Joseph, to be priests and teachers over the Church. He also anointed another man to be king over his people. It made the people sad to know that Nephi could not stay with them always, for they loved him. So they decided to call their new ruler second Nephi, in honor of him. Would you like to hear some of the things Nephi taught his people?"

"Oh, yes," said Gertrude. "I wish we could have gone to meeting and heard him talk."

"We would have enjoyed it, I know," said grandpa, "for he told them of wonderful things which would happen in the world. But as we did not hear him I will tell you some of the things he taught and also wrote in a record for people to read when he was gone."

"I'll bet it was about the things he saw in the wonderful vision you told us about," said Gertrude.

"Yes, it was about Christ who was to come, for we must remember, they lived long before His birth. But they loved to hear the story just as we do, and of what He would do for the world."

"How were the Nephites to know when Christ came now that they were so far across the sea?" asked Ned.

"Heavenly Father arranged for that," said Grandpa, "for Nephi said there would be great signs in heaven and all the world would know of the Savior's birth. As He grew to manhood, he would go about performing wonderful miracles, but because of the wickedness of men, He would be rejected, persecuted, and finally lifted

upon the cross and slain. But that is not all, for Nephi said, too, that after the Lord had lain in the tomb for three days, He would rise again and, in His resurrected body, would show Himself to the Nephites."

"Did Nephi's people live to see Him?" asked Fred Morston, who had been very quiet.

"Oh, no," said Grandpa, "He did not come for a long time. Nephi said He would be born six hundred years from the time they left Jerusalem."

"Will we see Him on our journey?" asked Ned.

"Oh, yes, but we will see wonderful and interesting things happen before He comes."

"Let's hurry then," said Ned, impatiently.

"As we go we will see the Lamanites, too," said Grandpa. "They became a lazy and wicked people, roaming about, stealing what they could from the Nephites, who had now grown wealthy and prosperous. Sometimes the Nephites sent missionaries among them to teach them to serve God. But they hated the Nephites, and often came to battle against them."

"Who were the strongest, the Nephites or the Lamanites?" asked Ned.

"The Lamanites were more numerous," said Grandpa, "but when the Nephites kept the commandments of God, they always came out victorious and drove their enemies back to their own lands. But when the Nephites had been in the Promised Land about three hundred years, and had built many cities and become very wealthy, they ceased to serve God as they had been taught. Many of them became so wicked that the Lord told Mosiah, who was a righteous man, to take all those who would go with him and leave the Land of Nephi."

"I wonder where they will go this time," said Mary Dean, who was becoming very much interested.

"The Lord knew where He wanted them to go," said Grandpa, "and He

led them day after day through the wilderness. But imagine their surprise when they came to the place where Heavenly Father wanted them to stay, to find a people who talked a strange language which they could not understand."

"Who were they?" asked the children in amazement.

"That is just what puzzled them," said Grandpa, "for they thought they and the Lamanites were the only people in all the land. But when they had been there long enough to begin to understand them, they found that they were the descendants of a few people whom the Lord led here at the time Jerusalem was destroyed. And they had lived here all these years thinking they were the only people this side of the great, wide ocean. But when Mosiah and his people came they welcomed them. The two people joined together and Mosiah was their king."

"Well, Grandpa," said Ned in a puzzled tone, "if they all came from Jerusalem, why couldn't they understand each other?"

"We must remember that it has been a long time since they left Jerusalem," said Grandpa, "and the Nephites brought records with them and were all taught the same language. But the others came in such a hurry that they brought no records. They had no schools, and finally, little by little, their language was changed. They even denied that there was a God. But when the Nephites came and taught them their language and religion, they accepted it. They soon joined the Nephites and all became as one people."

"Oh, Grandpa, let's stay right here and get acquainted with the new people," Gertrude suggested. "I think it would be so much fun."

"All right, we will spend tonight in Zarahemla," consented Grandpa.

#### THE LOST NATION

Long the Nephites lived and prospered;

Buidled cities far and wide.  
Many sought for wealth and pleasure,  
Many grew in selfish pride.

So the spirit of the Gospel  
Few responsive hearts did find.  
Few the glorious light did cherish,  
Few who sought with heart and mind.

So the Lord did sift His people.  
He the pure in heart did lead  
Where in secret dwelt a nation,  
Deep in darkness and in need.

So they joined their long lost brethren.  
As one people they became,  
In the land of Zarahemla.  
One in heart and one in name.

#### CHAPTER 7—DISOBEDIENCE AND SUFFERING

"Do you know that more unhappiness is caused through selfishness and disobedience than most any other way?" asked Grandpa.

Gertrude dropped her head and was silent. That very day baby had gotten hurt because she had not tended him as Mama had told her to; Mama had scolded and punished her; she had been saucy and said things that were not nice, and for a while the whole home was made unhappy because of Gertrude's disobedience.

Ned was silent because he felt sorry for his sister and knew not what to say.

Grandpa, feeling quite sure that he knew the thoughts that were in both children's minds, drew them close to him and continued: "One home was made unhappy today because of the disobedience of one little girl. I am going to tell you of many homes that were made unhappy because of the selfishness and disobedience of one man."

"Was it in Zarahemla?" asked Ned, becoming suddenly interested.

"Yes, it was in the Land of Zarahemla," said Grandpa. "You will remember that when the two people united they made Mosiah their king.

He reigned for many years and the people were obedient and happy. When he died his son Benjamin was made king. He, too, was a good king and ruled his people wisely and well. But during his reign there was a great war, for the Lamanites came against them to battle. Finally, after much suffering and bloodshed, the armies of the king overpowered the enemy and drove them out of the land. Fearing that the Lamanites would renew their forces and come again to battle, King Benjamin sent out an army secretly. With them he sent Zeniff, a man who knew all the country about the land of Lehi-Nephi, to spy out the forces of the Lamanites that the army might come against them and destroy them.

"Were the Lamanites living in the homes the Nephites left?" asked Gertrude.

"I suppose so," said Grandpa, "and it may be the Nephites who did not go with Mosiah, joined them. When Zeniff saw the things that were good among the Lamanites, the spirit of selfishness crept into his heart, telling him to disobey the orders of the king. So he suggested to the Nephite army that they make a treaty with them and not destroy them. This made the leader of the company very angry and he commanded that Zeniff be slain. In the struggle that ensued father fought against father, and brother against brother until the greater number of the company was destroyed in the wilderness, leaving only a few to return to Zarahemla and tell the sad story to their wives and their children."

"Oh, how awful!" was all the children could say.

"Yes, it was awful," said Grandpa. "But even this was not a great enough lesson for Zeniff. He was so anxious to possess the land of Lehi-Nephi that he collected as many as wished to go and started again into the wilderness. They had no compass to guide them, and they did not even ask Heavenly

Father to guide and bless them. Perhaps they thought they knew the way and did not need His blessings; or perhaps they felt ashamed to ask Him to guide them back to the land which He had told them to leave. But whatever the reason might have been, they learned through sorrow and suffering that they needed his blessings, oh, so much. They suffered from famine and other afflictions which only Heavenly Father knew how to relieve. But after wandering for many days in the wilderness, they pitched their tents in a place near the land of Lehi-Nephi. Here the company stayed, while Zeniff, with four other men, went to the Lamanite king to see if they might be permitted to possess the land in peace.

"King Laman was very cunning, and thinking that sometime he would bring those Nephites into bondage to him, he told Zeniff that they could possess the city of Lehi-Nephi and the city of Shilom. Soon the people of Zeniff were busy building homes, planting crops and repairing the city walls. Zeniff was their king. He taught them to serve Heavenly Father, and for twelve years they dwelt in peace. Then one day the cry of war spread among the people. King Laman had begun to fear that the Nephites would become so strong that he could not overpower them, so he sent his armies against them and they began to slay the men who were working in the fields and herding the flocks. Some of them fled to the city and called upon King Zeniff for protection. The king armed them with all kinds of weapons and, both he and his people, went to battle against their enemies.

"Through much suffering they had learned that they needed Heavenly Father's blessings. Now, in their trouble, they prayed to Him for help. Heavenly Father answered their prayers, and in one day and night they drove the enemy out of the land."

"I'll bet they wished that they had stayed in Zarahemla," said Ned.

"They suffered much more than they would have done if they had stayed at home," said Grandpa. "When the Nephites were all together, and served Heavenly Father, their armies were stronger and they were not in so much danger of the enemy. But Zeniff was a good king, and as long as they obeyed his teachings, Heavenly Father blessed and prospered them. We will rest with them in peace tonight, and tomorrow we will see again what happened through selfishness and disobedience."

#### LET US FIGHT

Oft repeated in life's history  
Is the tale of Zeniff's band.  
Often folks are caused to suffer,  
Folks in every clime and land,  
Just because they fail to conquer  
Greed's desire and selfishness.  
This is oft the birth of sorrow,  
Oft the path of deep distress.  
  
Could we see from the beginning  
What misconduct here would bring—  
How just through our disobedience  
Others might be suffering—  
It perhaps would make a difference  
In the part we here would play.  
We would never heed the tempter;  
Never wish to disobey.

But where then would be the blessing  
Of obedience, I pray,  
If we had no choice in conduct,  
If the tempter held no sway?  
It would rob life of its throbbing  
Joyous mirth and happy song,  
If we could not fight the battle  
Of the right against the wrong.

Let us fight and fight to conquer!  
We must fight if we would win—  
For each day reveals a battle  
With the tempter and with sin.  
Could each night bring forth a victory  
Against wrong and for the right,  
What a grand eternal blessing  
It would be. Oh, let us fight!

*(To be Continued)*

## Dorothy's Travelogue

### IV.—ROME (Continued)

#### *The Museum of Modern Art*

Alone in the streets of Rome I went to find the Museum of Modern Art, and had absolutely no trouble in finding my way to the Gallery. I seemed, however, to be more acquainted with the streets than with Italian money, for the ticket seller cheated me out of fifty centimes. The gallery is full of wonderful paintings and statuary. I spent nearly three hours there and then only left in fear of being put out.

In the evening we all went to see "La Grande Parata". The theatre was little, stuffy, and had no roof (for which I was thankful). We had to stand up and suffer from rank tobacco smoke and fleas, but the picture was grand. We wept all the way through it, even if we couldn't understand a word of the sub-titles.

Next day, I went to the Villa Borgese to sketch. I picked out the loveliest spot—all shady, with statues of the old Roman Gods all around me. Unfortunately, every nurse girl in Rome had the same thought as I, for they were all there with infants yelling and crawling over every bench and tree in the place. Their spirit of great unrest finally affected me and I stopped my futile scribblings. After watching the antics of these little kids for some time I went home and later amused myself by reading Aunt Hermine's French newspaper to her for over an hour. I believe I'm really going to be able to speak French some day—maybe.

Saturday, after visiting Castelgandolpha, a little town outside of Rome, on the shores of an indescribably blue lake, we hurried back to Rome arriving there barely in time to keep an appointment to go to a concert at which Tito Schipa was to sing. When we arrived the orchestra was playing the Fascist hymn. Fascists were all around and the stand was

decorated with Fascist flags. I wondered what it was all about, but soon learned that Mussolini was there.

Well, I can't really say how wonderful Tito Schipa was! He is blessed with compelling magnetism, besides a heavenly voice. I was enthusiastically boisterous. Aunt Hermine said all the Fascists were looking at me. I suppose every one thought I was crazy, but it had been so long since I had heard any real music that it went to my head. I wasn't the only one that liked him, though, for the whole house cried out, "Bravo", again and again. Toward the end everyone wanted him to sing, "Tosca". Students up in the gallery kept calling for it. At first I thought they were yelling "basta" (enough) but when I found out they wanted "Tosca". I joined with them and yelled "Tosca" with all my might. That settled it; for while he didn't sing, "Tosca" he responded with "Donna e Mobile," rendering it flawlessly.



CYPRESS TREES AT VILLA ADRIANA,  
TIVOI

### *The Villa Adriana—Villa d' Este*

The Villa Adriana is interesting and like all other ruins staggers one with the wealth evidently put into the place. It must have been gorgeous beyond belief when Hadrian and his friends paced the tiled floors. After lunch we took a buggy to the Villa d' Este. The ride there was the dustiest and hottest in my experience. The only things of interest on the way were the olive trees, hundreds of years old, with just shells of the trunks left, but still alive and growing olives.

The Villa d' Este was doubly worth the dusty ride. The gardens are not full of flowers but of fountains. Whole terraces are lined with them. Statues are everywhere, and the place is full of cypress trees. One could in fancy see the lords and ladies wandering along the paths of this unbelievably beautiful place. We hated to leave the refreshing, cool gardens.

These villas are in Tivoli, a city older than Rome, of 22,000 inhabitants. It is very picturesque, scraggling up the side of a mountain.

### *The Pantheon*

If you ever visit Rome do not fail to visit the Pantheon. It was built in its present form by Hadrian for his palace. Later it was converted into a church. It is very old looking inside and out. The most wonderful part of the construction is the dome which is immense, and makes you feel infinitesimal when you look up. There are no windows, the light coming in from the dome. Raphael, the Great Artist is buried here as well as two Italian kings—Umberto I and Vittorio Emanuele II.

### *The Capitol Museums*

This morning we visited the Capitol Museums. They contain many wonderful statues. Among them are the original of "the Dying Gladiator" and

"Venus." I had always thought the original "Venus" was in Florence. Many of these statues were from Hadrian's Villa. The collection of paintings was not worthy a city like Rome, though of course there were



VILLA ADRIANA AT TIVOLI

a few very noteworthy ones, such as an original Valesquez, Van Dyck, Tintoretto, etc. In the front of the Capitol is the statue of Marcus Aurelius, and from the rear one gets a marvelous view of the Colosseum and the Roman Forum. We next visited the Barberini Art Gallery and saw Guido Reni's "Beatrice Cenci", some portraits by Andrea del Sarto, and one of Van Dyck's works.

At the suggestion of a friend we visited St. Clemens, and were surely repaid for the trouble it entailed. It is an old church built over an older one dating back to the 6th Century B. C. In excavating they discovered a Pagan temple, too. Everything is very ancient. In the newer church is a chapel where Michael Angelo and Raphael used to go study the paintings.

### *The Borghese Museum*

This museum is filled with many beautiful things. The lower floor is devoted entirely to statues. One room is called the richest in Rome and I can readily believe it for the walls are inlaid with cameos. Beautiful paintings decorate the ceilings. There are also vases, tables, etc.

The second floor is a picture gallery containing among other paintings a Madonna by del Sarto; also a head that

I admired very much the original "Sacred and Profane Love", by Titian.



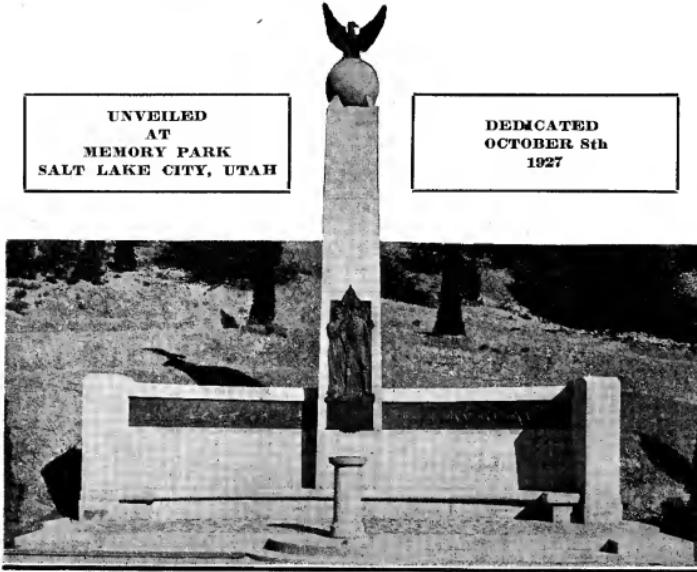
VILLA D' ESTE

(To be continued)

The coloring of the last named is superb. I could sit and look at it all day. There was also an original Raphael. We again stayed until they put us out.

I've seen Michael Angelo's "Moses", the real dyed-in-the-wool thing. That statue affected me more than anything in that line I've ever seen. Instead of discouraging me like it does most students I felt fired with ambition to go ahead. It must be a good statute if it will do that. No words can describe it. The whole thing is so majestically conceived and executed it takes your breath away.

Next week we will be in Florence, after having spent five weeks in the Eternal City. Of course, the *Juvenile Instructor* hasn't space enough to contain an account of all the wonderful sights I have seen. Except for the intense heat, I dearly love Rome.



MONUMENT ERECTED AND DEDICATED BY THE LIVING TO THE DEAD OF THE 145th UNITED STATES FIELD ARTILLERY—(First Utah).

### Matches that Wouldn't Behave

By Leah Brown

"No, Tad, I've told you many times that matches are not the proper playthings for little boys." Mrs. Hill's voice was firm.

"Ah, mama, I wouldn't hurt anything. We're just goin' to play campin'. We'd only make a teeny bit of a fire. You won't let us have a bit of fun."

The pleading voice and dejected countenance told plainly that Tad did not understand her view point. To him it was only her lack of enthusiasm over his boyish enterprises that caused her to reject his request. It was plain to her that she must make some appeal that would cause him to sense the danger of boys playing with matches. But just how, she did not know. Since he was first big enough to climb about he had had an unconquerable desire for striking matches. Scolding, spanking, or threatening, seemed of no avail.

"Tad," said his mother, gently drawing the child to her, "let me tell you a story—a story of matches. It was only a few years ago, and happened in this very town, so we know it is true. There were two or three little boys just about the size of my own little Tad, who often played together. They, too, liked to play with matches. To them they were only little sticks with a bit of brimstone on the end—little sticks to carry about in their pockets. When struck they would make a bright blaze with which to play. But matches do not always behave. Sometimes, when struck, that little blaze which has been held captive on the end of the little stick, becomes wild with the excitement of freedom. It leaps with joy and invites the breezes to come and play. It no longer obeys the children that once carried them about in their pockets and struck them to see the bright light they made. It is because matches are that way that they are dangerous. It is because matches are that way that the little boys I am going to tell you about, had their lesson."

Tad was becoming interested.

"And just think," said Mrs. Hill, drawing the child closer to her, "they were only the size of my little Tad. They had gone to the Bishop's barn to play. They loved to play in that barn, it was big and full of hay. But this day they brought with them their playmates—the matches. It was only in fun. They would harm nothing, of course. Thoughtlessly they struck a match. The blaze flickered brightly. They touched it to a little pile of hay. Immediately they saw the danger. They hit it with their hats—they carried water from the hydrant, but their efforts to extinguish the flames were all in vain. The fire leaped with the joy of freedom, and mingling with the breezes, spread wildly through the hay. Before the boys could get help the barn, hay and corrals had burned to the ground."

She paused. Tad was listening intently. "I hope my little boy won't have to learn his lesson like those boys did," she finished.

"But, mama, I wasn't goin' to make a fire in the barn," he pleaded faintly.

"No, but remember, matches are not a plaything. Anyway, this is Sunday evening and I would rather you would stay in."

Mrs. Hill dismissed the subject and went on about her work. But Tad kept thinking. He could not see any reason why the experience of those careless little boys should affect him. Slowly a plan began to form in Tad's active little brain. He would show his mother that he could handle matches without any harm. When she left the room he secured a handful of matches, put them deep into his pocket, and took his place by the kitchen stove to think. Yes, he had the matches, but what more could he do? Mother had told him to stay in. Dare

he disobey? He thought and wondered and planned. The more he thought, the plainer came to him the story of the matches that wouldn't behave. Drowsily he began to wonder if, after all, his matches would do his bidding. Then suddenly he felt a strange movement in his pocket. A light flickered and leaped in merriment. Tad opened his eyes wide. The whole house seemed a blaze of light. Madly he rushed out into the darkness and across the street to his grandmother's, shouting frantically, "The house is on fire! The house is on fire!"

Immediately the telephone tingled with alarm. Tad returned home still in a quiver of excitement. But what was his surprise to see everything quiet and peaceful and his mother sitting by the fire. He stood still, his mouth wide in open amazement.

"Where have you been, Tad? What have you been running for?" asked his mother.

"I went to get help to put out the fire," he exclaimed.

"What fire?" she asked in surprise.

Before he could explain, cars were heard at the gate and men with hose came rushing in. "Where's the fire?" they demanded.

"We haven't had a fire," said Mrs. Hill.

Tad, still unbelieving, reached into his pocket. The matches were there just as he had put them.

"I—I must have had a dream," he stammered. "I thought they all struck and caught the house on fire. You wasn't here so I went and told grandma."

The men smilingly turned away and spread the news that the fire was out.

Tad slowly laid his matches on the table and sat down to think. "I don't think I want to play with matches," he said faintly, "I'm afraid they won't behave."

### Little Talks on the Gospel

By *Lula Greene Richards*

#### 9—TITHING

"Mother—Mother!" called out nine year-old Bruce as he bounced into the room where his mother sat sewing, "Uncle Duke and Aunt Lois have come home from their vacation trip—and oh, Mother, see what they have given me all for my own for watering their lawn and cutting it while they were away!"

Bruce held up a bright new paper bill worth five dollars with a picture of Abraham Lincoln's face on it, and said: "Isn't it beautiful? and how good Uncle Duke and Aunt Lois are! They did not have to give me this money. I was taking care of their lawn because I think so much of them."

"Uncle and Aunt are very good to you indeed, Bruce," said the little boy's

mother. "I hope you thanked them properly for such kindness."

"I tried to," said Bruce. "And I told them I had not thought of being paid for doing a small favor for them who do so much for us. Mother, I have never had so much money in my life before and I have already planned out just what I want to do with every cent of it, and I am so happy!"

"I am glad for you, dear," said the mother. "And you can begin spending your precious five dollars right away, as that is, of course, what you want to do."

"Can I go right down town to the stores with it?" the boy asked, gleefully.

"Oh no!" replied his mother, "I would not do that. I do not think you

have fully arranged in your mind just how best to spend the most of so much money."

Bruce studied thoughtfully in his mind for a moment and then asked:

"What would you do with it, Mother?"

"In the first place," said mother, and she thought carefully for a little time, too, while she adjusted the hand sewing she was busy with, and then she continued, "The Bishop is likely at home now. I would go to him with the money and ask him to take the tithing out of it. Then you will have some change. I would drop twenty-five cents into my savings bank. That will be five times as much as the nickle you save and drop into your bank occasionally, and twenty-five times as much as your penny. See how it will increase your savings."

"But I do not want to do that, Mother, it does not seem fair to me!" said Bruce.

"How not fair?" asked the mother. Her boy answered readily:

"You are a poor widow, Mother, and I do not see why poor people like us should have to pay tithing. I do not think it right. You work real hard!"

To this the mother replied, "You do not understand the law of tithing, my son. You hand me the Bible and the Doctrine and Covenants and I think I can read some things to you which will show you it is a privilege to be a tithe-payer, not a burden or hardship. I want you to understand and appreciate this principle."

Bruce brought the books his mother asked for and sat down beside her prepared for the lesson she wished to teach him. She laid aside her work and opened the Bible. While she turned the leaves to find what she wanted she was saying, "The Lord does not say to His people that they *must* pay tithing, but tells them of wonderful blessings which they may gain and of evils which they may escape by being honest, willing tithe-payers."

She found the third chapter of Malachi and beginning at verse ten, she read as follows, while Bruce listened attentively.

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts."

As the mother finished this reading from the Bible she glanced at her son and saw that he looked bright and interested. And she was glad. She knew it was important for her to go on with the sewing she had on hand, but somehow it seemed of still greater importance just then for her to help her boy to realize the true meaning and object of tithing as it is taught and practiced by the Latter-day Saints. She opened the book of Doctrine and Covenants and from Section sixty-four she read the twenty-third verse:

"Behold, now it is called today (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."

"Those are great promises for those who keep the law of tithing, Mother," said Bruce. He was getting up and starting to leave her. She reached her hand out towards him and said, "There is much more, Bruce, to read concerning this most excellent law, and many beautiful stories that may be told proving how faithful the Lord is in fulfilling His promises to those who keep his laws."

"Yes, mother," answered Bruce. "I want you to read more to me and tell

me the stories, but I am going now to see if the Bishop is still at home."

*(To be Continued)*

### The Pond of Life

By Minnie Tarr Miller

Dicky grew into the habit of thinking bad little thoughts and doing naughty little deeds; nothing very serious but they grieved his daddy and mother. They talked and reasoned and even punished him, but Dicky would not try to control himself.

One day daddy took him to the edge of the woods where stood a large, clear pond. Here they spent several happy moments throwing stones into the center of the pond and watching the ripples that started from where the pebbles struck chase each other in ever-widening circles across the water.

"Daddy, just see how the tiny baby ripples grow into such great big ripples that run clear around the edge of the pond," Dicky exclaimed.

"Yes, Dicky, and our lives are just like that pond. Each thought or act we do is like one of the pebbles we throw into that pond. Their tiny ripples widen and grow until they go over the whole pond of our lives in good or bad ripples. That is why mother and I want you to throw only good pebbles or acts and thoughts into your life's pond.

"The bigger you grow the larger life's pebbles will become. If you throw only good pebbles into your life's pond only good ripples will result from them, but if you throw naughty thought and deed pebbles into your life's pond, naughty ripples will result; hurting not only you but all those that come within reach of the ripples caused by your pebble throwing.

"Think how terrible you would feel, even though you yourself repented and entered into the kingdom of God, if, looking down from heaven, you saw those that had been influenced by your

naughty pebble throwing lose their chance of heavenly bliss through some bad act or word of yours."

"I think I understand, daddy, and from now on I'm going to try to throw only good pebbles into my life's pond," said Dicky.



### Turkey Gobbler

"Gobble, gobble," said the turkey,  
By the stack of hay,  
"Gobble, gobble, gobble, soon 'twill  
Be Thanksgiving Day."

### Rubber Stamp Stories

#### November

Jack found a rubber stamp that made him wish he lived on a farm.

It made a picture of a big turkey gobbler.

He looked just like the turkeys Jack had seen on his uncle's farm.

His mother said:

"When the Puritans first came to America they didn't have much. The ships they came in were not big like people make now. They had to depend on the sails and the wind to move them. They could not bring much more food than they needed on the ocean. When they landed they had to use what they found here. One of the best things they found was the wild turkey."

At their first Thanksgiving they ate many turkeys.

They tamed the turkeys and raised them at home.

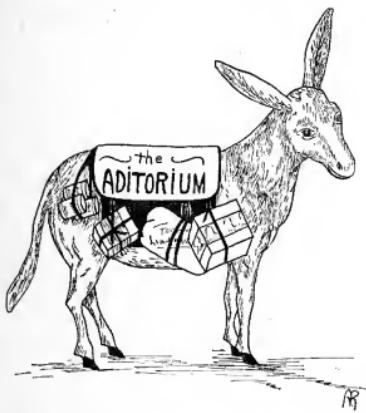
There are still some wild turkeys in the forests.

Many of the tame ones roost in trees and wander off as though they were still wild.

Now we still have turkeys at Thanksgiving time."

Jack said: "I'm glad there were wild turkeys, because I like to eat them. I like to hear them gobble, too."

His mother made up a rhyme about the Turkey Gobbler and Jack learned it.



If I had a donkey  
And he wouldn't go,  
Do you think I'd whip him?  
Oh, dear no!  
Because I'd have the sense to know,  
He was "listening in"  
On a Sparton Radio.

Now "dere childrun" if you want a radio ask your Daddy to read the Aditorium, and then hear a demonstration of the Sparton Radio. It has been so improved! It makes probably the greatest

advance radio has seen since its acceptance by the public. This radio set uses an alternating current and does not use batteries of any kind. All you do is to attach the cord to a light socket and tune in. It is simplicity itself. And, oh, the wonderful volume of tone, clear and rich like a rare old violin! Hearing is believing. Ask Daddy to take you along.

It took 25 years of heart-breaking experience to reach the ideal. But now, the Motor Car Equipment Company, Intermountain distributors for the Sparton Radio, tell us that in all the years of their radio experience, the Sparton Radio has met with public approval beyond any other development in its line.

\* \* \* \*

How would you boys and girls of the Aditorium, who are used to turning a faucet when they want a drink, like to have water that was brought miles in an old wagon and left standing in a barrel? Oh, listen to your grunt! Yet, plenty of people have to do that even in this day. And aren't you glad to know that someone has invented a way to bring the water straight from the source of supply right up to the farm house? "Somebody's mother" is having an easier time with the housework. Some other boy is getting a clear, cold, sanitary drink. Um! Doesn't it sound good? The Meyers Home Water Systems has a wonderful pump that can be put in almost while you are saying "Jack Robinson," and you have your water right there without germs in it. No flies can fall in, and you can stay healthy and happy.

There is another job for Daddy if he lives on a farm. The Consolidated Wagon and Machine Company will tell him all about the Myers' Home Water Systems, and this work-saving, life-saving pump. And some other boy's mother will be saved from carrying 68,000 pounds—that makes 39 tons—of water a year. Poor Mother! Isn't it lucky that we have an ADITORIUM?

#### Whale of a Difference

The supervisor of a Western railroad received the following note from one of his track foremen:

"I am sending in the accident report on Casey's foot when he struck it with the spike maul. Now under 'Remarks,' do you want mine or do you want Casey's?"

# The CHILDREN'S BUDGET BOX

An illustration showing five children interacting with a large wooden budget box. One child is standing and pointing at the top of the box, which has a slot labeled "WHAT CAN WE SPEND?". Another child is sitting on the ground next to the box. Two other children are standing behind the box, looking up at it. A fifth child is partially visible in the background. The scene is set outdoors on a grassy area.

To The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:  
Best original verses of not to exceed twenty lines.  
Best original stories of not to exceed three hundred words.  
Best amateur photographs, any size.  
Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Pilgrims and Pioneers

Pilgrims and pioneers—  
Each means a lot to me  
O'er desert sands came pioneers,  
While pilgrims sailed the sea.  
T'was love of God that filled their  
hearts  
And bade them make decrees  
To go to that fair land of hope  
And worship as they pleased.

Pioneers, oh pioneers! Across the  
desert plain—  
I see, through misty yesteryears  
The covered wagon train,  
And persecuted Pilgrims,  
Who gladly braved the foam—  
To come to God's America  
And build therein a home.

Oh, Pilgrims and Pioneers!  
Faith paved for you, the way,  
To cross the sea, to cross the plain,  
In ocean ship, in wagon train  
Through summer's heat—through  
winter's cold—  
God's blessings on you an hundred  
fold!

Pilgrims and Pioneers, you paved the ways.  
For those who'd follow you in future days  
You paved the ways in prayer and tears  
The deeds you've done will shine  
Throughout the years.  
"Thank God for you!" I say  
Pilgrims and Pioneers.  
Age 16                  Nellie J. Iverson,  
                            Mt. Trumbull, Arizona.



**"BATHERS"**  
Photo by Melba Todd  
641 5th Street,  
San Bernardino, California.



**PHOTO BY DELFA BARDEE**  
Age 15.                      Bone, Idaho.

### The Bottle of Ink

I'm a mischievous bottle of ink,  
When children write with me they have  
to think.  
Whenever they make a capital letter,  
The teacher says they can make it  
better.  
One day I made a stain on Molly's new  
dress,  
Then I was in an awful distress.  
The teacher took me and threw me  
away,  
That taught me no new tricks to play.  
Age 12                      Margaret Stirling,  
                                1497 So. 5th East,  
                                Salt Lake City.

### Healed by Faith

A few years ago my little sister Norma was run over by an automobile which was on the wrong side of the street. It caused her to have a fractured skull. The elders administered to her several times and I prayed to my Heavenly Father that she might get well. Through the administering of the Elders, our faith, and through our

prayers she was healed. I certainly thanked my Heavenly Father for healing her.

Age 13                      Effie Denkers,  
                                721 South Fourth Avenue,  
                                Pocatello, Idaho.

### Big Sun

"Mr. Sun, so clear and bright,  
How do you do?  
"When the days grow short of light,  
May I go with you?"

"When the nights grow longer,  
Where do you go?"  
"Around the earth, dear child,  
My light to show."  
Age 11                      Yuriko Shiozaki,  
                                Mills, Utah.

### Summer on the Farm

Chickens lazily scratch the straw,  
Crows fly over, "Caw, Caw, Caw."  
Dogs lie lazily in the shade,  
Summer flowers droop and fade.

In the field they're making hay,  
In the meadows the dairy cows lay;  
And, oh! it's hot the whole long day.  
But—Summer we do wish you'd stay.  
Age 11                      Norma Yelland,  
                                Ely, Nevada.



**"THE NEIGHBORHOOD GANG"**  
Photo by Lee Todd  
                                641 5th Street,  
                                San Bernardino, California.  
Age 11.



**REED HUMPHRIES**  
Photo by Grant Clark  
**Age 11.**

**HONORABLE MENTION**

Adelia Abbott, Bunkerville, Utah  
 Afton Barzee, Bonne, Idaho  
 Helen Browning, Downey, Idaho  
 Beth Bryson, Woodlawn, Maryland  
 Edith H. Bunker, Bunkerville  
 Verna Bushman, Joseph City, Arizona  
 Reah Cottam, Escalante, Utah  
 Earl Crawford, Spring Dale, Utah  
 Mary Crawford, Spring Dale, Utah  
 Mary Davenport, Spray, Oregon  
 Doraine Farnsworth, Salt Lake City, Utah  
 Owen Hammond, Providence, Utah  
 John W. Hangartner, Berkeley, California  
 Claudia Kinsey, Mesa, Arizona  
 Melba Larsen, St. George, Utah  
 Devine Madsen, Gunnison, Utah  
 Melba Madsen, Manti, Utah  
 Goldie McFarland, Moore, Idaho  
 Mabel Michaelis, Garland, Utah  
 Arvilla Newbold, Upalco, Utah  
 Leona Nicolaysen, Salida, California  
 Evelyn Park, Great Falls, Montana  
 Lottie Payne, Sigurd, Utah  
 Clayton Perkins, Bluff, Utah  
 Aubrey Harvey Perry, Gilmer, Texas  
 Minnie Porter, Joseph City, Arizona  
 Matthew Rees, Salt Lake City, Utah  
 Pearl Smith, Jerome, Idaho  
 Mabel Joan Webb, Richmond, Utah  
 Verda Wight, Glenwood Alberta, Canada  
 Daisy Whitney, Millville, Utah  
 Glenna Williams, Salina, Utah  
 Noma Jean Yelland, Ely, Nevada  
 Evelyn Zabriskie, Junction, Utah  
 Gwen Zabriskie, Junction, Utah



**October Cross-Word Puzzle**

**Winners**

Olga Berg, Springfield, Idaho  
 Burdette Harker, Shelley, Id., R. F. D. 1.  
 Daisy Whitney, Millville, Utah  
 One other without name.

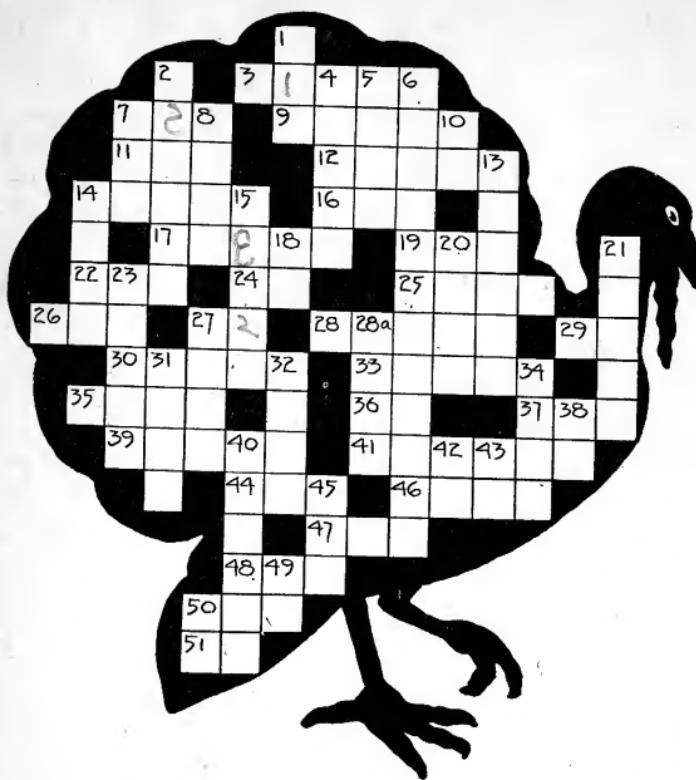
**TURKEY CROSSWORD PUZZLE**

Prizes of books will be given to the first ten of those under seventeen who correctly solve the turkey puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed four hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by Dec. 15, 1927, and all contributions must be in accordance with the rules provided in "The Children's Budget Box." Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

**TURKEY CROSSWORD PUZZLE**

**Vertical**

1. Unit of weight
2. A gobbler
4. Sojourn in one place
5. Reflected sound
6. A National holiday
7. An afternoon meal
8. Part of the verb 'to be'
10. Printer's unit
13. Whole
14. Cots
15. Raves
18. Company (abb.)
20. News clipping
21. At no time
23. A rainy month



27. Errors; transgressions  
 28a. A concealed desire  
 31. Exclamation of regret  
 32. Otherwise  
 34. Perceived  
 38. Like  
 40. Drawn over another drawing; copied  
 42. Negative  
 43. Leave  
 45. Lair  
 49. Upon  
 50. Pronoun

#### Horizontal

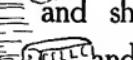
3. Desire exceedingly  
 7. Wooden container  
 9. A recess in a wall  
 11. Before  
 12. Mortification  
 13. The one who makes cakes for sale  
 16. Compound produced by electricity  
 17. Make into law

19. Set of tools  
 22. Short period of time  
 24. Negative  
 25. Agitate  
 26. Poisonous snake  
 27. A thoroughfare (abb.)  
 28. Animal of cat family  
 29. Four (Roman numerals)  
 30. Lift  
 33. Occasions  
 35. Large oven  
 36. One hundred and five (Roman numerals)  
 37. Organ of hearing  
 39. Endures  
 41. What doors swing on  
 44. Vivid color  
 46. Mid-day  
 47. What Mr. Turkey came from  
 48. Peruse  
 50. Female of poultry  
 51. Boy's name

# Belinda and the Magic Button.



AND then something did happen to the precious ! He was sitting in his playing with a while Belinda washed the , and the were playing under the with their and the were playing Indians. "Whoopee!" they cried, rushing up to the with in their hair and sticks for "Come out, or we will knock your down!" Then the caught up their and ran out and the chased them and crash, bang! they ran into the baby's and tipped it over! Belinda dropped her and the boys their and the girls their and they ran and picked up the and there was a big bump on the side of his . "The doctor will cure it!" cried But the lived far away, so up she ran and took the out of Sadie San's lap. "I wish," she cried, and she was just going to say "I wish the would come this minute to cure the baby's ! when she

remembered that she could only have one wish. "O my goodness me!" said , "I mustn't use up my wish even now. Suppose the whole family should have the measles!" So down she ran and sent Billy for the piece  and Bobby for the  and Betsey for a  of water and Bennie for the  of witch-hazel, and she bathed the baby's  and tied it up with a beautiful  and laid him in his  and told the  to watch him and the  to guard the  and she ran and she walked and she took a  and a  and she came to the doctor's  "O Doctor," she cried, "will you come and  cure the baby's ?" "To be sure I will," said the . And he popped Belinda into his  and came back, hurry, scurry, and when he got there the  was fast asleep in his  with his  in his ! "I couldn't have cured him better myself," said the . "We didn't use up the wish that time," said Belinda to . And what do you suppose happened next?





### So Did His

Sympathizer: "And did her father come between you?"  
Jilted Suitor: "No—behind me!"

"Give me three pounds of insect powder."

"Do you want to take it with you?"

"Well, yes. You don't expect me to bring the bugs here do you?"

### Severe Method

Abie's Mother: "Rachel, how did you break Abie of talking in his sleep?"

Abie's Wife: "I tied his hands to the bed-post."

### Tit For Tat

Pompous physician (to man plastering defective wall): "The trowel covers up a lot of mistakes—what?"

Workman: "Yus, gov'nor—and so do the spade."

### A Lower Pitch

She sang and she sang: "I will hang my harp on a willow tre-e-e', I will hang my harp on a willow tre-e-e', each time breaking on the high note."

Finally the patient father from the next room ventured: "Better hang it on a lower branch, Liz."

### Not To Be Outdone

Bob left the farm and got a job in the city. He wrote a letter to his brother Bill, who elected to stick to the farm. In this letter he told of the joys of city life: "Thursday we autoed out to the Country club, where we golfed until dark. Then we motored to the beach for the weekend."

The brother on the farm wrote back: "Yesterday we bugged to town and baseballled all the afternoon. Today we muled out to the cornfield and ge-hawed until sundown. After that we suppered. After that we stair-cased up to our room and bed-steaded until the clock fived."

### Misleading Jollity

"Does 'at smile mean you forgive me?"  
"Stay away, niggah; I'se just smilin' to rest mah face."

### His Own Make

One: "I'll have you understand that I am a self-made man."

Two: "That sure relieves some one of an awful responsibility."—University of Oklahoma Whirlwind.

### Misunderstood

Husband (seeing wife sewing on tiny garment): "Darling, you don't mean—"

Wife: "Yes, dear, I'm making all my own clothes now."

### Speedy

Small boy coming home from Sunday School told his mother that they had learned "a corking automobile song in class that day."

"What was it?" asked his mother.

"Going home on high."

### Not These Days

"I knew an artist once who painted a cobweb on the ceiling so realistically that the maid spent hours trying to get it down."

"Sorry, dear, I just don't believe it."

"Why not? Artists have been known to do such things."

"Yes, but not maids!"

### In the Short Circuit Court

A chap was arrested for assault and battery and brought before the judge.

Judge (to prisoner): "What is your name, your occupation and what are you charged with?"

Prisoner: "My name is Sparke, I am an electrician, and I am charged with battery."

Judge: "Officer, put this guy in a dry cell."

**"Life is too short to learn entirely by  
one's own experience."**

The **PARENT** or **TEACHER** who learns largely from his own experience how to deal with different types of children **MAY**, unintentionally but none the less **SURELY**, warp, and possibly ruin many lives. It Would be Better to Consult a **HUMAN ANALYST**.

Who is a specialist in Human Behavior and Child Training and learn from his investigations and experiences.

**EDWARD LEE HAWK**, a well known **Human Analyst** from Cleveland, Ohio, is now in Salt Lake conducting classes and giving Private Interviews. Consult Him—Let Him Help You.

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Only ten percent of the students at Oxford University take music, but they take 75 per cent of the prizes.

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Every normal boy wants to play a horn. Bring your boy in and see our complete stock of Conn's, easy playing instruments for band or orchestra. Chosen by the foremost artists, yet they cost no more than others.

Send in the coupon for details.

<b>Consolidated Music Co.</b> <b>121 Main, Salt Lake City, Utah</b> Without obligation to me, please send free, details of your ten-day free trial and easy payment plan on
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Name .....
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**R**EMEMBER your loved ones with a Greeting Card.  
We have them for all occasions such as Greeting  
Cards for:

*Christmas*

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*Weddings*

*Birthdays*

*Gifts*

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A Greeting Card for every occasion. And every Greeting  
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SALT LAKE CITY

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good  
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Sego  
MILK

### SEGO BANANA ICE CREAM

2 cups of Sego Milk  
6 tablespoons lemon juice  
1½ cups sugar  
2 cups bananas  
Mash and put through a sieve.  
Mix sugar, bananas and lemon juice heating well until  
sugar is dissolved, add milk and freeze.



## Christmas Gifts

When selecting gifts for your family and friends, consider them in terms of usefulness. While most gifts are lasting only a few days and are soon forgotten, Electrical Gifts will give service and remind the recipient of the giver, for years to come.

We have gifts suitable for every member of the family.

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Color Pink



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## Ask Your Dealer for O-U-DUST Products

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### O-U-Dust Polish

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If your dealer does not have O-U-Dust Products, send your order to O-U-Dust Corporation, Pasadena, California.

We will send it to you Parcel Post Pre-paid. You can send money with order, or we will send it C. O. D. You will like O-U-Dust.

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PASADENA, CALIFORNIA



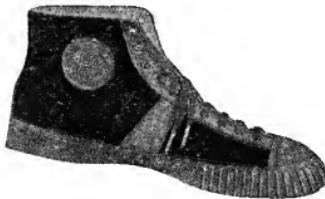


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